

Recreation

Formerly "The Playground"

January, 1931

Recreation and Living in the Modern World

By Abba Hillel Silver, D.D.

Character Values of Play and Recreation

By Charles W. Kennedy, Ph.D.

Music and Drama Demonstrations at the Recreation Congress

The Abundant Life

By Daniel A. Poling, D.D.

The Value of Athletics

By Sir Henry Thornton

Drama—The Enrichment of Life

By Phillips E. Osgood, D.D.

With the Recreation Executives

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"RECREATION"

What word, one word, can describe and include all the activities of recreation boards in our modern cities? Play, leisure time activities, spare time activities, recreation—what *word* shall we use and how?

In the early days we talked much of play and playgrounds. Playgrounds, athletic fields, swimming pools, gymnasiums, club rooms came to be used by older brothers and sisters and parents as well as by children. Music, drama, nature study, handcraft, art and many other activities were added. Gradually the word which began to emerge to describe the happy activities of young children and the largely self-chosen, self-directed activities of older people was *recreation*. When a special bureau, department, board, commission was appointed and one adjective was desired—*recreation* was the word. There is constant mention of "recreation activities," "recreation programs," "recreation workers." Newspapers troubled by the long name formerly used by the national association began referring to it as the national recreation association. No group of persons attempted to push any one word, but throughout the movement by common consent the word *recreation* has become established. The word has emerged. The word *recreation* has been generally accepted by the American people.

In times past we have spoken commonly of the play of little children, of the fighting, athletic sports of young men and young women, of the recreational interests of grown men and women. A gradual change in the popular use of the word *recreation* has taken place. It was hard to speak of a play—sports—athletics—recreation—music—drama—art—nature study bureau, board, commission, association. We wanted one short word. It was necessary either to coin a new word or to change the meaning of an old one. Rather unconsciously we have been changing the meaning of the old word *recreation*.

Recently many, as they have read over current *recreation* literature, have realized what has taken place and have asked themselves whether this change should be resisted? Is there any better word which can be used?

We do need a word as a kind of trade mark, a flag to hold up which shall stand for all people as including that part of the "abundant life" which is not specifically work or religion or school or university education. Of course in the larger sense recreation is so vitally a part of the whole man of the unbreakable unity that is man, that recreation is also a part of religion, of education in a larger sense, and in some degree of work itself.

The word *recreation* has come, however, without our willing it, to be the rallying word of those who work for a creative, cooperative expression of personality through sport, athletics, play and also through certain art forms, —through recreation.

HOWARD BRAUCHER.

Winter Days

The toboggan slide of Racine, Wisconsin, which cost about \$3,000, is made of concrete. It is 144 feet long and has a 60 foot drop. Last year 80,000 trips were made by winter sports enthusiasts who brought their own toboggans and made full use of the winter sports season of 58 days.



At the winter sports center maintained at the Big Pines Recreation Camp by the Los Angeles County, California, Department of Recreation, Camps and Playgrounds, there are eight toboggan slides, an ash-can slide, a skating ring and two ski jumps.



Recreation and Living in the Modern World

The Tyranny
of Things

By *Abba*
Hillel Silver, D.D.



ORGANIZED play and recreation constitute, to my mind, one of the truly noble traditions of the Anglo-Saxon race. And in this regard it is the heir of the older classic tradition of Greece.

A few weeks ago I read the confession of faith of one of England's great scientists and thinkers—Doctor Haldane—in which the following paragraph occurred:

"Moreover, I am British; and what is more remarkable, though of Scottish origin, I believe in England. At the present moment our country counts for less in international politics than during the last century. Nevertheless, some of our ideas and practices are at present conquering the world.

"In Moscow, which has rejected the great British invention of Parliament, there was a word which I constantly noticed on posters. It was not 'Soviet,' or 'Red,' or 'Revolution,' but 'Football.' The same is happening all over the world. Spanish bullfighters are becoming center forwards. German students are taking to football instead of slashing one another's faces.

"And with British sport goes the ethical code called sportsmanship, which future historians may perhaps consider as a British invention as important as Parliaments and railways. I hope to see British sport conquer most of this world."

Sportsmanship, my friends, is of course one of the finest qualities of character. The boy who

Rabbi Silver of The Temple, Cleveland, Ohio, is one of the great interpreters of the leisure time movement and its spiritual significance.

plays the game with fairness and enthusiasm is likely to play the harder game of life equally well. In a real game a man shows his mettle. A real game is won on merit only. In a real game ancestry and influence and position and money count for nothing. In a real game one can't cheat and one can't bully and one can't foul. In a real game opponents are equally matched, as far as possible. And when one adversary is handicapped by weight or size or age, due allowance is made for the fact. And, above all, in a real game there are rules of the game which the players are proud to observe. In a real game, one is a generous winner and a game loser. The words, "game loser" are significant.

Now, if men would only carry over into their economic life, their political life, their social life, some of these splendid disciplines of sportsmanship, what a cleansing of the Augean stables there would ensue; how much more of justice and fair dealing and square dealing there would be in our economic organization, and how much less of exploitation and selfishness and cruelty!

Seemingly the world cannot afford to have its game life corrupted as it has had its economic life corrupted, for when once the world loses its play world, its game life, it becomes completely bereft. One need not, therefore, dwell at any length on the moral significance of creative play in the lives of children or in the lives of adults.

Address given at Recreation Congress, Atlantic City, October 8, 1930.

Play in the Religious Concept

As yet, we have not, to my mind, fully embraced play and recreation in our religious or reverent concepts. There is still a good deal of asceticism in the religious thinking of the Western World. We are still laboring in our religious thought under that peculiar incantation of the early centuries of the common era when a sense of world weariness, of pessimism, of depression, took hold of the thoughts and the imaginations of men, especially during the centuries of the breaking up of the Roman Empire.

The whole monastic system which dominated the religious thought of Europe for so many centuries is predicated on the philosophy of utter worldliness, on the philosophy that poverty is a virtue, that celibacy is an ideal, that joy is somehow inherently wicked, that esthetics are the machinations of Satan.

The whole world picture of the European for centuries was this—that this mundane world is somehow only a sad prelude of what is to come later on in the other world. And a survival of this is consciously or unconsciously in the mind of the modern man, too. The man of today is still a bit suspicious about the propriety of being joyous. To work we regard as something sacred. We accept that as a dogma. To play is something which requires a bit of an apology. To "die in the harness"—that is meritorious. To retire and spend one's declining years in just living is something that verges in the minds of some people very dangerously close to wickedness.

I have had in my ministry many occasions to deliver funeral orations, to pay tribute to men who passed on. I have said many kind things of them—especially of those who deserved them. I called them "upright," I called them "honorable," I spoke of their great achievements. I have yet to have the courage to say of one who departed, "This man enjoyed life tremendously. He had a wonderful time here on earth, and judging by his disposition, he is likely to have a wonderful time in the hereafter." I am afraid to do it lest the relatives would suspect me of somehow covetously reflecting upon the moral integrity of the deceased.

And yet, my friends, asceticism is only a by-path of religion. It is not the main highway of religion. The main highway of religion is prophetic, optimistic. Why, when you read the pages of your Bible, especially the pages of the Old Testament, almost from every chapter there leaps

up a tense, passionate, life craving, a tremendous life affirmation—"Joy be." "Worship the Lord in gladness. Come before Him with song." Even the pessimist or the gentle cynic who wrote the Book of Ecclesiastes, declared, "It is good, yea, it is comely for a man to eat and to drink and to enjoy pleasure for all his labor wherein he laboreth under the sun all the days of his life which God hath given him. For this is his portion. Every man also to whom God hath given riches and wealth and hath given him power to eat thereof and to take his portion and to rejoice in his labor—this is the gift of the Lord. For let him remember the days of his life that they are not many. For God answereth a man in the joy of his heart."

That is a tremendous phrase—"For God answereth a man in the joy of his heart."

One of the sages of my people, many, many centuries ago, declared that in the world to come a man will be called upon to give an account for every innocent joy of which he might have availed himself—and didn't.

Religion, of course, did not countenance raw, carnal, what we choose to call pagan pleasures—mere self-indulgence, mere licentiousness. Religion preached moderation, temperance; it emphasized the virtue of self-restraint, of man-building and power-conserving, the virtue of continence. But it never frowned upon dance or song or play or food or drink or pleasure or rest or recreation. Never! Nowhere in the Bible do you find that a man should die "in the harness." Nowhere in the Bible do you find that a man shall consume himself in labor. In fact, if you will recall that phrase that "a man shall earn his bread by the sweat of his brow"—that was a curse pronounced on man for disobedience.

The Bible denounces idleness, indolence, living off the labor of other people—but never joy, pleasure, play, happiness. In fact, it was only very late in the history of our religions that that sharp dichotomy was established in the minds of men between body and soul, between the physical and the spiritual. It was very late that that sharp line of distinction was drawn between the material and spiritual in man.

The great religious thinkers proclaim that the soul is thine and the body is thine. They anticipated the findings of modern psychological sciences of the close interplay and inter-relation of mind and body and of the ideal of establishing an equilibrium, a beautiful balance—"Take hold of this but also of this do not withhold thy hand."

Distrust of Joy in Life is Passing

Now, I think that the American business man is beginning to lose his distrust of play and joy in life. His problem from now on is not the problem of whether he should indulge in recreation, but how he shall re-create himself. And he is beginning to learn a few things about this subject which is uppermost in the minds of thinking men and women today—the subject of leisure.

In the first place, he is beginning to learn that a man must plan and organize as deliberately, as purposefully, for the proper exploitation of leisure as for the proper exploitation of his working hours. We are beginning to give up that concept of leisure as a sort of an interlude between periods of work, that leisure is only for a man to refresh himself physically so that he will be in better trim to carry on his work.

I say we are surrendering that concept, because for most people their leisure hours are the only hours which life affords them for real living—unless an individual be one whose work is of a creative character, a creative science, a creative art; unless he be one whose very occupation or profession or vocation gives him the opportunity to express himself, his inherent self, all the latent capacities of his life, his longings, his hopes, desires; unless he be among those few fortunate ones in society today, the average man will find his opportunity for real living only in his leisure time. In other words, he must build his life upon the economic foundations constructed during his working hours, but his life is the super-structure in which he really lives.

Again, man is learning that he must have leisure, not at the tag end of his life but periodically and continuously throughout his life. There used to be a fiction in the minds of American business men, which took on the sanctity of a dogma, that a man should work, full force, with every ounce of his energy, physically and intellectually, all the days of his life until he gets old and is ready to retire. And then he is warranted in enjoying leisure.

Well, that is a fallacy, because a man who is incapacitated by age for work

is also incapacitated for creative leisure. If you are too old to work, you are too old to enjoy leisure, because by leisure today we understand not a static, bovine existence of doing nothing but drifting. To us leisure is not the opposite of activity. It is only another kind of activity. It is free, voluntary, unregimented activity, directed not at profit but at the enrichment of life. It is in our leisure that we are able to pass from the necessary to the desirable. But it is activity—purposeful, affirmative, interesting, living activity. So what we are called upon to do today is not to shift the center of gravity from work to lotus eating, but from regimented work which you have to do in order to earn your bread and butter to free enterprise which gives you the opportunity to adventure into undiscovered continents of the world, to give scope to your imagination, to do the things for which your economic sphere offers no scope.

The Machine Brings Problems

A great deal has been said, my friends, about the machine and its implications as far as leisure is concerned. Well, it is clear, is it not, that the machine has confronted us with two serious problems. First of all, with the problem of increased leisure, for which we have not yet prepared ourselves. And secondly, with the standardization of life which makes the proper use of leisure impossible. More and more the machine will require less and less of human labor. Our swift technological development will soon not require of us six days a week of work, or eight hours a day of work—perhaps only five days will be enough, perhaps only five hours a day.

In years gone by men had to struggle through terrific economic conflicts to wrest the concession of another hour of freedom for the workingman. How many battles were waged for the ten hour day, and then for the nine hour day, then for the eight hour day of work. Today, the machine is thrusting the shorter day and the shorter week upon our economic organization because much of our economic disorganization of today is due to the

Do you know what we need for real living? We need beauty and knowledge and ideals. We need books and pictures and music. We need song and dance and games. We need travel and adventure and romance. We need friends and companionship and the exchange of minds—mind touching mind, and soul enkindling soul. We need contact with all that has been said and achieved through the cycles of time by the aristocrats of the human mind and hand and soul.

overproduction for which a concomitant larger consumption on the part of the masses has not been created.

What are we going to do with this leisure time which is coming to the masses of the world? Leisure can devastate civilization. Leisure can bring us nearer to the Kingdom. It is the challenge of social thinkers of our day to point the way how we can use the increasing leisure purposefully in life for the widening of the mental and the spiritual horizons of men, for the enrichment of their daily life, for giving them greater freedom for higher disciplines in life.

And then the machine brings with it a standardization of life.

It is folly to rave against the machine and the machine age and to maintain that it has brought no blessings to mankind. I question that altogether. The machine, to my mind, has conferred inestimable blessings upon mankind, particularly upon the working classes of the world. It has given them standards of living, higher wages, better conditions of employment than at any time in the history of the laboring masses of the earth.

The machine has lifted the curse of drudgery from the shoulders of the working people. I read not long ago of a New York power company that had built for a California power company a turbine generator which will develop twice the muscle power of all the slaves who lived in the United States before the Civil War. One turbine generator equal to all the manual muscle power of all of the slaves who lived in this country before the Civil War—in fact, not only equal but twice as great.

Think of the moral implications of that! Think of the lifting of the load of drudgery, of back-breaking drudgery, from the shoulders of men and women! And in the long run, my friends, the machine brings greater security and greater stability and greater comforts in the lives of men, and slowly but surely is knitting mankind more closely together.

The Danger of Standardization

I am an optimist about the machine. But I am not blind to its dangers. The very machine which makes possible mass production and distribution because of standardizing the product also has a tendency to standardize the producer. Man is absorbed in the process. Man is mechanized. The machine demands a machine-like organization of human servitors around it. And these human servitors—and all of us in a sense

are the human servitors of the machine—must work with the alignment and precision of pistons, or the machine cannot function perfectly, with the result that the thoughts of men are being driven into grooves; with the result that men are becoming over-disciplined and over-organized; with the result that men are carrying over from their machine world into their social world, their economic world, their intellectual world, that same passion for organization, for uniformity, for discipline, which are indispensable in the realm of the machine, in the realm of production and distribution, but baneful and menacing in the world of ideas, in the world of real human living.

Our reactions are becoming mass reactions, our judgments corporate judgments. Life is becoming stereotyped, drab, monotonous, uniform. But real living, my friends, as I see it, is possible only if every child of God is given an opportunity to live his own life, to worship at his own shrine, to fulfill his own destiny, to express, if need be with bleeding fingers, his vision, his hopes, his dreams. The regimentation of life, the standardization of life, the pouring of all people into one mould so that they will all emerge looking alike and acting alike and thinking alike, that is the decadence of culture and the beginning of cultural sterility.

How is man to save himself from this standardization tendency of the machine? Not by smashing the machine; not by escaping from the machine world. He can't do it. He is caught in it. He can escape it only by living his own life in his leisure hours. In other words, society must give a man two worlds in which to live. The machine world, in which he earns his economic competence, and the leisure world, in which he can live his own life, develop his own individuality, in which he can say to the machine world, "Thus far shall thou come and no further."

To salvage our souls we must begin to build a strong leisure life for mankind. And that is the second great problem of the future, as I see it.

I believe, my friends, that some day men will tire of the stupid pursuit after things which they do not need. It is, of course, altogether proper for a man to strive to provide himself and his family with all the requirements of decent, civilized living. There is no virtue in poverty. Involuntary poverty has never ennobled a man, and I dare say it is just as difficult for a poor man to enter the Kingdom of Heaven as it is for a rich man. But beyond the things that we really need for a decent standard of living, man ought

not to spend his precious days and his precious enthusiasms upon increasing and accumulation of things for which he really has no use.

The wise man is beginning to realize how many things there are in the world that a man can get along without, and how frequently the superabundance of things makes of us slaves more abject than poverty ever can. Man does not require much of things to be happy. It is in his passionate pursuit after the more than he requires that the roots of all his unhappiness are to be found.

"How Much Land Does a Man Need?"

The great Russian Tolstoi tells this beautiful legend, which illustrates this simple truism of ours. The legend is called, "How Much Land Does a Man Need?"

Back home was a Russian peasant who was not rich, but who had enough. He was satisfied. One day he visited a rich relative in the city. And envy made him dissatisfied. And so, what with selling his beast and his horse, what with the one hundred rubles he had saved up, and what with hiring out his son as a day laborer, he got together enough money to buy more land. He planted and he prospered, and he was happy. He thought he knew how much land a man required.

But before very long, rumors reached him of very fertile and beautiful acres of land down in the Volga region which could be had just for the asking. And Josef reasoned with himself, "Why should I remain here in straitened circumstances when there are rich, fertile acres, black soil, fruitful, that can be had just for the asking?" And so he sold his possessions and moved down to the Volga region and acquired many more acres, and planted them. And again he prospered and was happy. He now knew how much land a man really needed.

But—so runs the legend—not very long thereafter word was brought to him of untold stretches of marvelous land which could be had in the interior, hundreds of miles away, almost for a song. And again he said to himself, "Why should I remain here? I will go there. That will be my last stopping place. There I can acquire hundreds and hundreds of acres. There I can build for myself an estate."

And he did. He went there, and he was welcomed, and he was told that he could have all the land that he wanted. There was but one stipulation. The price of all the land that he wanted was a thousand rubles—that is, all the

land that he could cover in a day was his for a thousand rubles. There was but one condition. If he failed to return at sundown to the place from which he started, he forfeited his money.

And Josef was happy. He knew that his sturdy peasant legs would carry him far, would enable him to cover, oh, ever so many miles of land—in fact, all the land that he really needed.

So early the next morning he started out. He traveled in a straight line. Every once in a while he stopped, dug a little pit, filled it with turf to mark the place he had passed, and walked on and on in a straight line, mile after mile, as far and as fast as his sturdy legs could carry him.

Hour after hour passed by. He knew that he should be turning to his left. But then he reasoned to himself, "Oh, this piece of land right ahead of me is so black and rich and fertile and the grass is so green, I can't forego that."

So he carried on in a straight line, mile after mile. The sun was now high in the heavens. Josef turned sharply to his left, and again he carried on in a straight line, mile after mile. By this time he was weary. He wanted to rest. But he said to himself, "Endure it for a while and you will have a whole lifetime in which to enjoy it. Carry on."

And so he did. Mile after mile. But now the sun was setting in the West, and he knew that he should be turning again to return to the starting point. And he did. But as he turned on his third line back to the starting point, he realized that he was fully ten miles away from it. The sun was sinking rapidly, and he was very, very tired. So he took to the double-quick. His mouth was parched. His heart was beating inside of him like a trip-hammer. But he rushed on. He couldn't rest. He thought he would drop dead unless he rested, but he dared not. His money was at stake.

And so, blindly and staggeringly, he rushed on. He threw away his blouse, his flask, his boots, and rushed on and on and on, until finally he came within sight of the starting point. Josef threw out his hands, threw himself forward, a stream of blood rushed from his mouth, he collapsed—and lay dead.

One of the bystanders took a spade and dug a grave and made it just long enough from head to foot—seven feet—and buried him. And that was all the land that the man really needed.

How much land, my friends, do we need for our lives' fulfillment? Not much. But I will

(Continued on page 578)

Character Values of Play and Recreation

By Charles W. Kennedy, Ph.D.

ICOUNT it a very special privilege to have been given this opportunity to join in some small degree in the discussions of your Congress. The invitation happened to fall at a time that for me was very filled with other engagements, but I accepted without hesitation if for no other reason than that my own memory went back to the days when this organization during the war in its manifold activities performed one of the most distinguished services for our war camp communities.

I have wondered, when I think of the multiform and varied contacts which this organization has with the problems of sport, of recreation in schools, out of schools, on public playgrounds, and the social implications of those interests—I have wondered just why I should undertake to discuss before you that problem. Perhaps I may be permitted to do so for the reason that I have been for a great many years interested in the correlations that have to be made and ought to be made between sport and the primary and cardinal important functions of schools and colleges.

I sometimes think that there is more talk about sport than is necessary. But it is desirable from time to time to pause and see in what direction a given movement is progressing, how fast, whether it clearly visualizes its goal, how far it is in the way of attaining that goal.

I pick up articles today that refer to sport as it is carried on in American schools and American colleges that seem to me to imply a misconception.

Dr. Kennedy, who is professor of English at Princeton University, serves as chairman of the Board of Athletic Control of that university and is president of the Intercollegiate Athletic Association.

Those articles are sometimes written with an implication that the correlation between sport and school or college is a new one, that in this country,

as was true, sports grew up in schools and in colleges largely through the initiative of the undergraduates themselves—as was proper—that they developed a very great headway, originally, against the indifference, possibly even the suspicion of school and college faculties, and that ultimately they grew to a size where they could not be disregarded, and have been accepted with better or poorer grace.

As a matter of fact, it has been recognized for centuries that sport can—it does not always do so—but sport can contribute to the education of youth values that make for the development of character and

that make for the right kind of social relations.

As long ago as the Spartan civilization it was recognized that sport could do a great deal for the youth of Sparta. Even John Milton, a poet so closely associated with Puritan tradition, in a very interesting letter written to a friend named Hartley in which he was outlining a possible program for an ideal academy, there stated, if memory serves me correctly, that he would have sport required, compulsory, if you will; and I think his precise phraseology at one point was



something like this—that he would have all the boys taught such games as football and instructed in all the locks and holds of wrestling.

Why is it that what seems a very informal activity of youth should have attained in the minds of so many such importance?

Sport Should Be Play

I think the purpose of sport in general—not school sport or college sport, but sport carried on by the youth under any circumstances whatever—is that it can, first, satisfy the play instinct. If it does not do that it fails to meet its chief service. I sometimes wonder whether our organizations become so overweighted that they may be a menace to the accomplishment of that purpose. The moment a sport ceases to be a joy and a pleasure and a delight for the person who participates in it, the moment it becomes an organized drudgery and a hardship—that moment it ceases to serve its purpose and in my opinion it ceases to be purely amateur in spirit.

Sport should be play. We see articles and hear speeches in which this purpose is recognized in certain phrases—"Sport for sport's sake," "Playing for the love of the game" and other very admirable phrases. But I should like to point out that my own judgment right at this point is that it is possible to have a serious misconception about competitive sport.

If those phrases, "Sport for sport's sake," and "Playing for the love of the game," mean, as they are sometimes taken to mean, that it makes no difference in a competitive sport who wins, and if those phrases are used as a cloak and a justification for half-hearted and indifferent participation in a game, then I, for one, would have no use for those phrases at all.

In my judgment the love of the game is not only entirely compatible with a keen and a zestful desire to win by all honorable means, but it is a part of the joy of the game that the competitor should wish to do so. He should play hard. When the game has been played and the result has been registered, then the less said and thought about the outcome, the better. The man who dwells on victory in a spirit of pride and boasting, or the person who dwells on defeat as if it were a world-shaking matter, are both guilty of the utmost exaggeration. But while the game is on, after the whistle has blown to begin the game and until it blows to end the game, it is, in my judgment, a part of sportsmanship to play the game as well as one can, under limitations imposed by

an amateur standard. And I should like to make clear what I mean by that phrase. There is so much discussion of professionalism and amateurism in sport that is superficial that it seems to me interesting to see where the spirit leads us in making a distinction.

I take it that amateurism in sport, aside from the obvious matters that have to do with money in professional sport and no money in amateur sport, beyond and aside from those is a matter of spirit. I take it that an amateur sportsman is one who wishes to play a game as well as he can play it in relation to more important matters. That is, a doctor, a business man who is free to withdraw a few hours a week from his professional occupation, in order to play golf or tennis or engage in some other sport, wishes, of course, to play it as well as he can play it under those circumstances. But he knows, at the beginning, that he cannot play it as well as he could play it if he devoted his entire time to attaining proficiency in sport comparable to the proficiency which he devotes his time to attaining in medicine or in law or in business.

On the other hand, I take it that in spirit a professional athlete—and I am in no way sneering at professional athletics that are open, acknowledged and above-board—is one who wishes to play the game as well as it can be played and who has made the decision that he will devote all his time, year after year, to the perfecting of his skill in that game.

With that qualification, then, may I return to my original point, that in sport—and I am thinking tonight of amateur sports—it is certainly desirable and compatible with the spirit of sportsmanship that an athlete should play hard, clean and with a will to win.

Sport is Conducive to Physical Well Being

I would also say that the second of these broad categories into which fall the purposes of sport has to do with the physical well-being of the participant.

Doctor Salisbury Wood, of Cambridge University, England, now a member of the clinical staff of St. George's Hospital, in a recent article on accidents of athletes, put this particular objective of sport, I think, as well as it can be put, briefly and to the point. He said: "Sport, properly supervised and administered, is conducive to the health of the body, since all its members receive regular exercise and discipline is imposed upon its appetites."

I know of no briefer or better phrasing for that end of sport, or objective, than those words of Doctor Wood. I should hate any social system in which the youth of our country were left without the great aid that sport brings them in getting through very difficult years and coming to a stage of self-mastery, self-discipline.

Sport and Character Development

Beyond these two objectives there is—and it seems to me to lie considerably higher—a third. And that is the contribution that can be made by sport to the development of the character of youth and to the development on the part of youth of right social contacts and relations. In this field there are many intertwined and interwoven threads of influence, subtle, difficult to disentangle, difficult to demonstrate like a mathematical theory. But those who year by year have contact with games, as played, never need to be convinced by argument of the validity of these values.

What are they? In the first place, a very plain, simple, old-fashioned phrase for a very plain, simple, old-fashioned thing—clean living. And in any age the contribution that sport has made to the life of the youth along those lines has been one on which no one, I think, would be rash enough to place an estimate.

Second—self-discipline. One of the first things that the boys and the girls on our playing fields learn is that until they have mastered themselves they have failed to master the game. They learn, I hope—perhaps even if they do not recognize it at the time they come back to recognize it later in their hours of musing—that it is through discipline and self-discipline that life moves to freedom.

Now, if I am right about that, I don't know of any better way in which the mind of youth could be convinced of something which it automatically tends to doubt—that is, the average boy or girl, I think, has in mind a notion that there is something antithetic between discipline, on the one hand, and freedom on the other. And yet if you say to them at the end of a concert by a Paderewski or a Kreisler, "How was that artistry made possible? How was it accomplished?"—the answer, I take it, after a few moments of thought, would be, "Through drudgery; through discipline; through self-discipline; through hours and hours of unflagging devotion, until the spirit numbs and the flesh wearies. But out of it comes, in the end, mastery, freedom."

It is the ninth inning of a baseball game. The pitcher has a one run advantage over his opponents. All that is necessary for his team to win the game is for him to retire scoreless the opposing team for that one half inning. If under those circumstances you should say to that boy, as he went on the mound, "How would you define freedom for the next fifteen minutes, in terms of this game?"—I take it he would say, "For me, for the next fifteen minutes freedom would be the ability to put three strikes across the plate on each of the three men that come up."

If he has that freedom, he has attained it in only one way—by weeks, months, years of rigorous devotion to training and all the laws of training; clean living; mastery of the principles of the game; courage when the skies are dark to hang on and to hold through until those have become so much second nature that when the crisis comes he can call upon a reserve that stands him in good stead.

Third, I should say, is cooperation—the spirit of cooperative endeavor. That, of course, grows out of team games. But in team games, certainly not one of the less important values is that the boys and girls who make up those teams learn that the grandstand play is not necessarily the one that wins the game; that the cause is a common cause and that it is a matter of sportsmanship to cooperate with the members of that team who stand shoulder to shoulder with them.

Now, the psychologists tell us many things which I do not understand and cannot debate. One of them is that acquired characteristics cannot be transferred from the field in which they are acquired to another field—or at least that is the theory. I am old-fashioned enough to believe that in matters of human conduct what a boy learns in one place he is likely to apply in another.

I am old-fashioned enough to believe that if the

I would have our boys and girls learn to endure victory and endure defeat. I would have them learn that life will require, in later years and in more important issues, that they win with magnanimity and lose, if defeat comes with dignity and courage. I would have them learn to strive to the utmost in a cause without descent to personal bitterness or vindictiveness. I would have them learn the lesson of discipline by the long and arduous road that leads to excellence in sport as it leads to any other excellence in life.

boys and girls of this generation take out of their sports certain values that have a social benefit, a sense of loyalty to a cause, a sense of cooperative duty, a sense of self-subordination to the rights of others; that if they learn those on the playing field I will take my chance that they will apply them later somewhere else.

The democracy of sport! There is an aspect that I think very often does not receive enough consideration. I like a playing field, no matter what sport it is a playing field for. Any playing field, when I pass it, to me means a vision of a true and a sound democratic spirit. It is a place where boys and girls come together for a special purpose, all other relationships for the moment being suspended. They are there to play a game. One side will win the game. It is the one place in which, in that one particular relationship, she is the better girl and he is the better boy who proves it. For the moment, what lies behind is not a matter of discussion. Questions of birth, of finance, of social position, are completely suspended, and there is the value that comes to youth from being presented from time to time with something to do in which no condition of any kind is imposed upon his ability except that which he, himself, imposes or cannot free himself from in his own person. It is the democracy of the playing fields of the country.

Focusing Competitive Effort

The fifth value under this head is the focusing of competitive effort. How often is it that in life effort that was there to be tapped is mobilized too late? On a playing field, Sport says to a boy, "You have the next sixty or ninety minutes in which to mobilize as completely as you can your speed, your skill, your strength. You won't have a second chance in this game. If you do it, you do it now."

The compulsion that sportsmanship, in its appeal to the heart of a boy, lays upon him to give all that he has to give and withhold nothing, is to my mind a very valuable asset in the training of that boy or girl.

Life is a competitive thing, whether we like it or whether we don't. I have heard schemes developed for a roseate, fragrant, non-competitive millennium. But I have seen few evidences that it is possible of achievement. Moreover, I think we sometimes forget that it is out of the spirit of competition that life moves forward, the pitting of the ingenuity, the endurance, the devotion of one man against those qualities in another man that

in any given field is likely to lift life to new inventions, new achievements.

But I am not forgetting that competition can be a two-edged sword. And if with one edge it hews out fine and noble and inspiring things, it is possible for it with the other edge to turn life into a shambles. And the problem, it seems to me, that is inherent in this quality of competitive endeavor which we inherit—the problem that lodges there—is the problem of learning to govern it so that we may gain for ourselves and for our fellows those things that lift life forward and avoid the brutalities and the indecencies which lie all along the road and which reach their maximum in the brutality of war.

I think it is on the playing fields that those lessons can be learned, that a boy can be taught to strive with the utmost of endeavor, with the utmost desire, to win, and yet be taught to govern that mobilization of endeavor by a spirit of chivalry, of regard for his rival and for the rules of the game that will bring into his character and into the life of his generation, so far as he touches it, an ennobling fire. If I didn't believe that primarily about sport, I would say, "Let us have done with it."

I would like to point out, as a footnote to this, that a very interesting analysis, at least it seems interesting to me because I made it, can be made of sports from the point of view of their relationship to the competitive spirit. I engaged myself one evening with a paper and pencil in writing down as many sports as I could think of in an effort to see whether they could be grouped in any way with respect to the spirit of competition. And it seemed to be that a three-fold grouping suggested itself.

Types of Sports

There are certain sports that for lack of a better term I would call measurement sports. There are other sports which I will call interference sports. And there are still other sports which I will call physical contact interference sports. And I think practically every sport can be grouped under one of those heads. And if you will indulge me for a moment, I will try and point out the significance, to my mind, of that grouping.

Measurement sports are sports like track and field athletics, or a boat race—except perhaps in the case of the "bumping" races in England, where there is certainly contact. Two boats race, side by side. There is no interference by one with the other in any way whatsoever. Each boat de-

velops its maximum of speed and the conditions are laid down that will govern the measurement of that speed.

Any race on a track is an instance of a measurement sport. Some of the field events are so far purely measurement sports that it isn't even necessary for the two competitors to be on the field at the same time. As, for example, in an event like the shot-put or throwing the weight, when one of the competitors is given his throws early and then is excused in order to compete in another event. Each of those men mobilizes his utmost of distance. They are measured, they are compared, and the winner is declared.

As to the second group of interference sports, I should say that tennis was a very excellent example of this type. In that sport, it not only is legal to interfere with the game of your opponent, it is actually of the essence of the game that you should do so. He expects you to interfere with his shots as much as you can, and he expects to do the same with your game. And it is out of the parry and thrust of the game that a great part of the competitive joy and zest originates.

Baseball—in the case of the pitcher and the batter—is an example of such an interference sport.

Then comes the third group of physical contact interference sports. In tennis it is perfectly legal and permissible for me to interfere with my opponent's game, but I can't touch my opponent to do it. I can draw him out of position by my shot. I can't push him out of position by my strength. In the physical contact interference sports, such as football, boxing and wrestling, it is not only legal to interfere with the game of your opponent, but it is also legal for you to use your physical strength to do so, under certain limitations laid down in the game.

Now, to me, that analysis suggests certain things. Football falls into the third class. Football is unanimously regarded, by the American public, as the premier sport. Why should they feel that way? There are a number of other reasons besides the one that I am about to suggest, but I think this is the main one. I think there is an instinctive recognition in the apathy that the general public holds with regard to track athletics, the increasing interest in interference sports, and a maximum interest in physical contact interference sports—I think there is an instinctive recognition that just as you rise in that scale are the possibilities of developing the right kind of sportsmanship in youth greater.

Sportsmanship isn't tested to any considerable degree in track sports. It is tested much more in interference sports. It is tested most in physical contact interference sports. No man likes to be physically mastered. The stress and the strain upon the temper, chivalrous regard for one's opponent, regard for the officials and their decisions, regard for the rules of the game—is tested there most.

Now, again, we have a double edged thing. We have a great prize to play for in those sports, in the development of high and fine and chivalrous sportsmanship. We have a great danger to overcome in playing for that. And it is at that point that the directors of sport, if they are of the right type, chivalrous-minded men of magnanimity, who understand the real social benefits of sport, can seize for us in that field the benefit and the value and avoid the danger in the training of youth.

Competing for Nothing

In the sixth place competing for nothing. I am returning again to the question of amateur sports. Competing for nothing. I think there perhaps lies the greatest social value that can be given youth on a playing field. I have, as I said, no contempt for a professional, as such, if his professionalism is open, acknowledged, no camouflage about it. It simply means that he has chosen to earn his living that way instead of some other way. But I would like to point out that in making that decision he has inevitably deprived himself of an opportunity to gain one of the greatest things that sport has to give, and that is the joy of doing something for nothing.

The Greeks, when they crowned a winner in their stadium, gave him—what? These silver cups that we see today, or gold medals that we see hanging about, or bronze plaques, or what-not? No. They gave a crown of wild parsley or wild olive—something so ephemeral that it withered on the brow of the man that won it under that hot Grecian sun before he left the stadium. And I fancy that perhaps one of the reasons why they chose to mark his victory in that way was in order that the athletes of Greece might learn the great lesson that, after all, an effort is its own joy and a success is its own reward.

Summing up: I would have sports so conducted for the boys and girls of America that they should be taught to compete in the spirit of

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The Abundant Life

Dr. Poling, minister, author, lecturer and internationally known as the head of the world-wide youth movement in the churches, exalts the high calling of the recreation profession.

By Daniel A. Poling, D.D.

GIVE me the direction of the play life of the youth of this generation and I will dictate the world's path tomorrow. I feel that way about it.

It may well be said that youth is life and that life may be forever young. Youth is never a question of years. I would much rather live with a man sixty or a hundred years young than with some men I have known who were twenty or thirty years old.

Years ago I became acquainted with a gentleman who at the time was seventy years young. He was a farmer in the State of Oregon. I spent happy summers on his farm. I was born in the city. This venerable man knew I was not to blame for that, and took me to his heart. And so I had those summers on the farm. And my father cooperation with him. He taught me many useful things—things that I appreciate tonight as I did not appreciate them at the time.

One afternoon he took me over behind the old wagon shed and introduced me to a wood pile—oak wood. I knew nothing about oak wood. I did my best, and failed miserably at the job. Presently he came and stood beside me and smiled upon me in his generous fashion, and said, "Give me the axe." I gave it to him without delay. He turned a knot on edge, swung the keen and heavy blade high above his head, brought it down squarely upon the center of the knot, the knot fell away from the blade and I heard him say, "That's the way to split a knot." I have had knots to split since that day, and not old Father Moore but young Father Moore has been standing by me and saying, in his kindly way, "That's the way to split a knot."

He made my first bow. He taught me things



youth is life and
life may be forever young

with regard to flowers in the field and birds in the great trees of that Oregon forest that I recall tonight. Unconsciously, I am sure, but nevertheless he introduced me to the philosophy to which we have listened and to which this program is dedicated.

Youth is life and life may be forever young.

Last week we had another Convention in Atlantic City. I had a great time watching it in action. Men came here, of all ages and all conditions. Some of them tottered at first, but presently I saw them all on the boardwalk under white plumed hats, in uniforms, with swords strapped somewhere about them, depending upon the contour of the individual who happened to be wearing the sword. And they were prancing back and forth. It was humorous, even ridiculous. But it was sublime. I thanked God for that. There they were—men who had practiced waist distension at the expense of chest expansion until their shoulders hung about their hips. But there they were, marching in their uniforms, with medals across their breasts and plumed hats upon their heads. And it was sublime. For they had stepped out of offices and they had stepped out of shops and they had stepped out of busy, congested, dreary days into the dreams of childhood. And they were marching with their dreams again. They were living the abundant life. And so I say that the spectacle was sublime.

Keeping the Spirit of Youth

Youth is life and life may be forever young.

I think that we are beginning to discover that. The contribution that you are making in these days—and the very small contribution that I am making in this major point—brings to us vastly more than we are able to invest.

Years ago I met for the first time Francis C. Clark. He lived to be venerable in locks and looks and years. But he was forever young. One day I walked with him on Cape Cod and with a distinguished editor. Missionaries from beyond the sea were there, and Francis Clark led the way. We were visiting certain fresh water lakes. We came at high noon to a little cabin under the trees. We had our lunch together, and in the afternoon Francis Clark suggested that we play duck-on-the-rock. Some of us had forgotten the game. But he retaught us and we played duck-on-the-rock.

I never had the privilege of defeating him at quoits. He was the greatest quoits player on Cape Cod. His sons remember many interesting things that concerned his life. Eugene Clark, Secretary to Dartmouth College Corporation, who died in February, was, I think, typical of his father. Eugene told me that chiefly his sons remembered the length of his stride, the way he dove, the minutes that he could spend under the water, his rare understanding of bird life. And he was one of the authors of a very popular New England geology. No wonder he was the leader of a youth movement!

Youth is life and life may be forever young.

I am writing a story of Jesus. A man has a great nerve who does that, and that may be the only qualification that I possess. But I am writing a story of Jesus. I will tell you why. I never became acquainted with Him from pictures, and indeed until I learned to read His story between the lines and by turning the pages and looking on the other side, I never knew Him, because I never saw Him smile. I shall call my story, "When God Smiled." It was when I began to watch His smile with the little children who swept across His knees, and with Peter; and in the trial scene, too—it was when I began to watch His smile that I began to know Him.

The Divine Mission

And then I knew why He came. I have read a little treatise which suggests that He came in order that the story of His life might be written. It is a beautiful fancy, to the effect that the world needed the story, and so He came in order that the world might have His story. I like that—a story for every race and every creed and every

clime and every condition—a story not disturbed by some of the viewpoints that men possess and some of the theological declarations.

And then others have suggested that He came to establish a philosophy and to give to man the epic of brotherhood as of the Sermon on the Mount. And I like that, too. One might say that He came to establish institutions of mercy. Another might say that He came to found educational institutions or to establish a church, a religion.

But why did He come? Doctor Finley tonight reminded me that He gave a very clear statement at this point, for He said, "I am come that they might have life and that they might have it more abundantly."

Institutions of healing, of philosophy that we are stumbling toward—all of these great and good. "I am come that they might have life and that they might have it more abundantly." What does it mean? It means that He came to open playgrounds. It means that. That was His business. For He placed a little child in the midst, and He said, "Except you become as a little child, the

Kingdom is not yours. The Kingdom is like that, like that little child."

And so I say that there is justification for the statement that Jesus came to open playgrounds—the land of play; His land. It seems to me that there is more than authority there for us.

What is the Important Thing?

It will take two things for us to get into the philosophy of it all—memory and will. One evening in the old Marble Collegiate Church, the sexton called me into the parlor. He called it a parlor for lack of a better name. We were using it that night for a gymnasium. In the afternoon the ladies had used it for an informal tea. I had had great difficulty with the Official Board in persuading them that it might be used for a gymnasium.

In the course of this particular evening the beautiful art glass monogram of the Old Dutch Church had been smashed by one of the boys. The sexton came to me—and I will tell you exactly what he said. He said, "The little devil ought to be in jail." I have never forgotten it. He was angry.

No preacher of the Gospel of the Gentle Nazarene, no rabbi anywhere in America, no priest in any church, has a higher calling than the recreation worker's calling.

"No," I said, "not that." And then I said, "Sit down a minute." He sat down in the study. And I told him the story of the experience that was in my boy life the most terrible experience I ever knew.

I had been playing in the street in this little town where I was brought up. There was a hardware store on one corner. I threw a ball that day—and it went straight through the window that was above the door. It crashed through, smashed the window and went on in and smashed things inside the room. Everybody ran. I didn't run because I was paralyzed with fear. I deserve no credit for not running. I couldn't run! The man came out with a wild light in his eye. He said, "Who did that?" I didn't answer. I didn't need to. He knew who did it.

The world came to an end for me right there. I thought of jails and penitentiaries and everything else. Some of you know how true this is in the psychology of the boy who does that sort of thing for the first time; now in desperation he will cover up; how true it is that practically every minor delinquency of youth comes at this point of play. A boy trying to play, testing his muscles. And then that man saved my life. He smiled. And he said, "Window's worth forty cents. You can work it out." I would have worked for a thousand years to pay for that window. If I could have reached the man's face, I would have kissed him then and there.

"You can work it out." I have been hearing those words ever since.

I told the janitor that story and said, "He can work it out." "But," he said, "he can never replace the glass. That glass was the pride of the Churchmaster's heart."

"But," I said, "the boy's heart is more important. We can replace the glass, or put in plain glass. But the boy's heart is different."

And until the churches of all the faiths realize that and make their contribution at this point, we shall fall far short of the responsibility that we have as a democratic people. And there is no community, rural community or city community, that does not today need the message of this night.

Mrs. Poling and I went to see a moving picture this afternoon. She dragged me out before the close of the second chapter. She knew what I needed better than I knew it. She said, "People ought to write editorials against pictures like that." I am sure that she is right. "But," I said, "more important still, people should do something to give boys and girls a chance to extend themselves without going in there to get the suggestions from gunmen as to how the extension might be accomplished."

I don't know. There are times when I become utterly discouraged, overwhelmed with the weight of this problem that is a problem not only for fathers and for mothers but for teachers and for preachers, for youth leaders the world over—the problem of meeting the challenge of a picture such as I saw today in time to take care of the boy down there on the front seat.

And then I come back to your plan and to your program, and to the open skies that may be found even in the heart of New York in a few minutes, and to the organized play that is not disturbed when the night falls too quickly in the early Fall, and I see men and women throwing all the enthusiasm that aforesome went into the war, into the constructive labor of the peace. And my discouragement takes a back seat, for a moment, at least.

Youth!

"Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long,

long years that bow the heart and turn the spirit back to dust. Whether sixty or sixteen there is in every human being's heart the lure of wonder, the undaunted challenge of events, the unfailing childlike appetite for what next and the joy of the game of living. We are as young as our faith, as old as our hope; as young as our self-confidence, as old as our fear; as young as our hopes, as old as our despair."—From *The Commonwealth*, November, 1930.

The Value of Athletics

By Sir Henry Thornton

AT one time, in the course of a somewhat checkered career, I boasted of a degree, at least, of athletic ability. Therefore, I know something about athletics and athletic training and its effect upon the individual.

With the advance of years I now confine myself to the very unprofitable and unsatisfactory pursuit of golf. It is the refuge of the aged athlete. Someone once remarked that golf was the problem of propelling a very small ball into an exceedingly small hole with implements singularly ill-adapted for the purpose. But golf, after all, has furnished many inspirations, and its most notable achievement was the inspiration which it afforded to Gray when he wrote that famous poem, entitled, "An Elegy Written in a Country Churchyard." Those of you who have seen the distributor of divots returning, weary and tired in the evening, will recall those well known words of that poem, wherein it is written, "The plowman homeward plods his weary way."

Now, ladies and gentlemen, athletics and the pursuit of athletics is an ancient, time honored activity of the human race. The earliest annals of history pay tribute to those who devoted themselves to athletic pursuits, and in the ancient Greek culture and civilization was found almost a worship of the perfect human body. In more recent times—the Middle Ages, when fighting was the chief pursuit of the gentleman—we find the tournaments of those days and all of the pageantry that accompanied them. No less than in these times we find great athletic events attended by tens of thousands of people.

Athletics accomplishes, it seems to me, two things. First, it makes a better citizen. And, secondly, it encourages a knowledge of team work and that co-ordination of effort which is essential if victory is to be achieved, whether it be in the industrial field or in finance or in any of the great activities of the human race.

Those who pursue athletics are divided into two classes—the professional and the amateur.



Sir Henry Thornton is president of the Canadian National Railways, a great transportation system, which believes wholeheartedly in the value of recreation for its employees. Through the Canadian National Recreation Association, in which the workers are organized, all kinds of athletic sports and social activities are made possible.

Both play an essential part. Without the amateur there could be no professional. Without the professional the standard of amateur excellence would be materially less. Just as we find that fine race horses, fine stock, prize animals of different sorts, encourage and raise the standard of ex-

cellence of that particular thing, so it is that the notable achievement of the professional sets a standard for the amateur. And I should like to pay my compliment to the professionals, that sometimes abused and neglected class. They are setting a fine example of standard. And it is to them that we owe the excellence of our different athletic pursuits.

It has been found in history that those nations which devoted themselves measurably to the development of the human body, to athletics, and understood all of those finer things that go along with athletics at their best, are the nations that have advanced civilization the furthest.

The value of athletics to the citizen is that it teaches him to subordinate, in many instances, individual achievement for the welfare of the team. It teaches him tolerance in competition. Competition is ordinarily regarded as that thing which discards tolerance. But upon the field of sport, in all of its fine traditions, we find the real spirit of tolerance, and that may perhaps teach the lesson to the individual which he will carry with him into his daily occupational pursuits.

To fight hard and to lose well is perhaps the finest lesson that athletics teaches.

I happened recently to see in one of the daily newspapers a report of the development of students, extending through a period of something like twenty-five years in Vassar College. To make a long story short, within twenty-five years the physical standard of the students at that institution had improved to a most amazing degree, and this was attributed to the greater interest women are today taking in athletic development. So that insofar as the relations of the citizen to the state may go, we find that same athletics improves not only the body but it develops a mind which is better able to deal with the intricate problems of life today than could be found in any other fashion.

In a smaller sense athletics bears an important relationship to industrial success. And when I employ the term "industrial success," I am speaking of those institutions, those enterprises, which employ large numbers of officers and men who must necessarily enter into a relationship one with

the other in the activities of that enterprise. That is to say, if success is to be achieved, those officers and men must be what I would describe as an industrial team, each playing its individual part, but at the same time each constantly upon the lookout to assist the other members of the team.

Our great economic enterprises have become so widely flung and include so many activities that unless there is the same teamwork that is found on the successful baseball and football team, defeat is practically assured.

Upon two different occasions it fell to my lot to take charge of enterprises which were composed of what I shall describe as inconsistent parts, competitive parts, parts that had previously competed with each other. And it was my task to bring them into collaboration and cohesion. The first thing that I did was to form an Officers Golfing Society. And presently I found that those who had looked upon each other with a certain degree of dislike came to look upon themselves as good sportsmen playing the game. They soon fell to arguing about their handicaps rather than the prestige of their respective departments, and shortly were addressing each other by their first names. And from that time on we had no further trouble. This is a mere indication of the value of golf in industry. It is an axiom, I think, that those who play together agreeably, work together efficiently.

I should like to say in conclusion that I congratulate you all most heartily upon the efforts you are pursuing, upon the standards and ideals you have established, and the best thing that I can wish for your country and for my country, and, indeed, all countries, is that the citizens of those countries learn to play together agreeably and amicably.

Brief Impressions of the Recreation Congress

Robert Munsey, superintendent of recreation in Santa Monica, California, in speaking at the Southern California District Conference of general impressions of the National Recreation Congress, mentioned the following things which impressed him most: (1) The size of the Congress; that is, the large number of people in attendance and the area represented. (2) The sincerity of purpose of those interested in recreation work. (3) The increasing cooperation shown between different groups promoting certain phases of the

recreation program. (4) The caliber of the recreation leaders present and the number of such leaders gathered together into one meeting, thus giving workers the rare opportunity of discussing their problems with those who would otherwise not easily be reached. (5) The stress placed on increased use of school properties and facilities. (6) The real earnestness of those present in seeking information. (7) The difference in the East and West regarding tradition. (8) The discuss-

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Drama—

The Enrichment of Life

By Phillips E. Osgood, D.D.

DRAMA and the enrichment of life." Certainly every one of us thrills responsively to such a topic as that, for there is no more fundamental interest in our common life than the interest in the dramatic. Every one of us responds to the romantic and the heroic, the self-sacrificing and the idealistic. Every one of us likes to believe that life holds things of significance and meaningfulness, and that the drab and humdrum, the routine and the prosaic, are mere existence, and when we can rise in life, then we have risen by means of drama.

I can remember once, when I went to a comic opera seeing a meek and wizened and bloodless little man, dressed, so it happened, in ministerial garb, who sang a song entitled, "I wish I was anybody else but me—anybody else would do." Then he suddenly unbuttoned his coat, and there beneath his clerical coat was a red sash stuck full of daggers. He shifted his hat the other way around and suddenly was a pirate bold. Then at the end of the song, when he had decided that although he wished he could be anybody else but

Address given at Recreation Congress, Atlantic City, October 9, 1930.



"Cyrano de Bergerac" at the Pasadena Community Playhouse

Dr. Osgood, who is Rector of St. Marks Church in Minneapolis, is chairman of the Commission on Pageantry and Drama of the Protestant Episcopal Church. He is author of a number of outstanding books on church drama and is nationally recognized authority in the field.

himself, he couldn't be anybody else but himself, back he buttoned his coat, turned his hat the right way and subsided into meekness once more.

That is what drama really does for us—not always piratically, but it gives us the chance to put ourselves in somebody else's place.

Originally the motto "E pluribus unum" was the tag end of a recipe for a salad. It was borrowed for nobler purposes and has now been so completely identified with a nobler purpose that we have forgotten its origin. Nevertheless, I do believe there are other possible applications than a motto even for the United States, and that personality is "E pluribus unum" likewise; that there ought to be many tendencies and many personal elements and contributions that go to make the idiosyncrasies we call an individual personality, and that he is an impoverished and anaemic soul who dwells only on those characteristics which are naturally his.

Borrowing Others' Experiences

If we can borrow somebody else's experience and integrate it in our own lives, if we can somehow reach over and take of the idealism and of the sacrifice and heroism in some other life and see how it feels by putting that experience on for a little while, sooner or later it will have its effect; sooner or later our own character will be enriched by the vicarious experience of that other characteristic. And although it may not always be according to the dramatic method—sometimes it may be according to the literary method, sometimes according to this, that or the other

method—it is all cultural, that is, self-developmental, and the enrichment of life means that ultimately there is a content of character worth having.

No man by himself can amount to much. No individualist can ever be a rich personality, for individualism is solitary confinement and solitary confinement is usually on spiritual bread and water. And the individual characteristics that we were born with are not enough to fit us for the manifold complexity of this modern life and to make us masters of the art of living in this strenuous day.

We need a richer content of character more than ever before. We need creative initiative. We need autonomous personality. We need decisiveness. We need the ability to assume responsibility. We need mastery of the art of living. We need something more than mere existence. And although modern life is like the hero of Stephen Leacock's nonsense novel and makes us leap upon our horse and ride off furiously in all directions simultaneously, nevertheless you and I do aspire to the time when we shall not be torn thus asunder with divergent directions of the various horses which we are supposed to ride upon.

It means mastery, I say. It means stronger personality. We are thrown into the water of the necessity of creative initiative, and we have to sink or swim. It is like the Indian child who was tossed overboard out of the canoe, and he was not deciding to be or not to be. He swam! But the enrichment of personality is the only way to succeed. He who is harnessed to a task is the slave of the task. He who is greater than the task is greater than it because he has something beyond, because he lives above it, because somehow he has realized in his own life that thing which William Benet has in the first line of his well known poem, "I fling my soul aloft like a falcon flying." That is a splendid simile. You probably know the poem, picturing that man splashing through the bog, bewildered by the swishing grasses that cut him across the face and blind his eyes, lifting his feet with increasing difficulty as the quagmire sucks him down, hunting some prey that he cannot find, flinging his soul aloft like a falcon flying. There in the white sunlight of the upper air, with its wings flashing silver, the falcon soul looks down upon the prey and finds it and scoops down upon it, and from the direction of its scoop this splashing, trudging man finds where the prey is. And the rest of him

catches up to the ideal part of him. The soul of him is the directing part of the rest of him.

And drama, in some way, whether it be remembered, whether it be seen or whether it be participated in, is the way to fling our soul aloft like a falcon flying.

I am dealing this evening, not with the theater, but with drama; or, to be more accurate, perhaps, with dramatization. There is a great difference between the theatre and dramatization. Of course, not so far as the actors upon the theatre's stage are concerned, but so far as the audience is concerned.

I am saying nothing against the theatre, as such. In its technique and its artistry it takes rapid strides forward beyond the ultimate we had believed possible. But nevertheless the theatre is an histrionic method. The actors inevitably are beingg actorial, they perform to a passive, beneficiary audience. And that is not what I am talking about, and that is not what you are talking about when you talk about recreation. It is, rather, something that has team play in it; something which discourages bleacherites; something which brings us all into the game; something which makes us members one of another in the elastic interplay of a group experience.

Drama a Foe to Individualism

Dramatization as you see it on the playground, dramatization in the school, or the church, or in the Little Theatre, or anywhere else except on the professional stage, is the endeavor to lift the audience out of its bleacheritism into some kind of cooperative energy, into some kind of team play, into some kind of group experience in which it is each for all and all for each—everyone according to his ability and each according to his need.

That is the greatness of drama. It lifts us more effectively out of individualism than anything else possibly can. It demands that one does not live unto himself alone, that a man must recognize his significance is only the sum total of his relatedness. Personality is only the sum total of one's relatedness.

Perhaps we remember that in Old Testament times no man dared to call himself by his own individual name alone. The father was as much a part of his life as his son's individual life was a part of that life. Any one of us who belongs to a family recognizes that he is not himself, by himself alone. The husband's life is as much a part of the wife's life as the wife's life is a part of her own; the children could not be children

unless there was parental influence. Individualism is out-moded. We are endeavoring to increase the feel of team play.

I happen to be a minister and therefore I happen to have gone through a theological school. But I am sure that I learned more of the real secret of fun and zest and verve in living on the football field than I ever did in theological school, because, somehow, accidentally, there I stumbled upon the fact that there is a difference between a team and an accidental agglomeration of individuals.

Sometimes eleven men, who are only eleven men, can get in each other's way eleven times eleven. Sometimes, by a miracle, eleven men are a team. And when eleven men are a team there is a group instinct; there is sometimes an over-mind; they can be presented with perfectly unforeseen emergencies, and while they don't know why they are doing what they do, instinctively they do the thing together, and after the thing is over they analyze it and find they have done the right thing without knowing it at all—because there was a team mind, because there was an over-instinct, because there was some totality in which they all shared.

Drama in Ancient Days

Drama, in its greatest days, allowed no passive beneficarism. It was all dramatization. I need not quote the great precedents, perhaps, and yet they are stirring precedents. Think of the days of the primitives, for instance. Turn back the pages of imagination and see back there in the dawn of time these primitives facing the lengthening of night and the shortening of day that goes with the coming of Winter. They had no knowledge that automatically the seasons would change. The days were being whittled off. The cold was growing longer. They began to get scared. They said, "What if this process continues? Where will we be?" They had to do something about it.

And so when things got so bad that they couldn't stand it any longer, they all gathered around and they imitated the result they wanted to come to pass, and they built a bonfire on the evening of that 24th of December, as we now call it, and they said to the universe, "Look at this and do your best." And then when the next day was just a little bit longer they said, "Aha, Springtime has come." And Christmas Day now is the beginning of the Spring. And they believed that they had done it somehow, that

they had laid hold on the infinites and coerced them.

Perhaps you will remember Chanticleer. Chanticleer believed that every morning he crowed the sun up. He made a ritual of it. He described how he "scrapes the earth free of all clutter" and putting his claws into Mother Earth makes his body, as he says, "a curving arch of summons to the sun and crows the sun up." And, oh, what a tragedy it is when the pheasant hen keeps him locked up in the hen-coop until the sun is well up and then lets him out and says that he didn't do it at all!

Now, originally, drama, when it was cooperative and unanimous, believed that it crowed the sun up, believed that something was brought to pass. We must not forget that the word "drama" comes from those old religions, and that although it says that that word implies something done, the original significance of that word was something wrought, something attained, something achieved, something brought to pass.

And when the great Panathenæa took place and all the Greeks from the length and breadth of the Mediterranean world came back for their quadrennial festival there underneath the Acropolis, and the choice young men brought the milk-white ox in that festival procession for the sacrifice and tethered him in the midst of the sanded circle in that theatre behind the Acropolis, and they raised the hymns to the Goddess of Victory and craved the Spring, and tribe by tribe, the people gathered there for what was practically a cathedral service, a kind of Mass—then Greek tragedy came into its noblest and the Gods came alive. And although it seems grotesque to you and me, with our theatrically trained imaginations, at the close of that service, for such it was, with the acted sermon, the God was lowered over the parapet in back in a great breeches buoy, on a creaking winch, to step out and put everything right.

The God of the Machine was in those days a symbol of Divineness. They believed that somehow by that corporate intercessory act, by their acting of that play, they had brought a new power into the midst of their corporate life as a bond of their unity, as the power of their nation.

And in the 10th or 12th or 13th Century, across the snow on Christmas Eve the peasants came to the minister for the celebration of Christmas, and the Gospel began to be read, and suddenly, as direct quotations came in the reading of that Gospel, they were taken up by actors, little angels up

in the galleries, choir-boys with gold wings and gold gloves—for gold gloves were a sign of gentry, and of course angels are gentry therefore they wore gold gloves. Naive and simple the wise men came in; the shepherds came in. And for that one service in all the year they did not use the altar, but instead they had the flat topped canopy down before the altar underneath which was a cradle, and they called it Bethlehem and celebrated on that table facing the congregation. They believed they had in some way done it—that they had reached up and laid hold of powers that individually they might never attain; that, somehow, in their unity they had wrought something which by themselves, separately, they never could have attained.

Verifiable Experience Through Drama

I say that is a great heritage, that is a great precedent. And it may seem anti-climactic for us to go out into our playground or schoolroom and say to a group of boys and girls, "Now we are going to make believe that we are the participants in such and such a scene," and to put them through some heroic incident, so that underneath the skein of it they can get the feel of the participants in it, that they can conceal the march of time, that they can be with Washington at Valley Forge, that they can be with Grant at Appomattox, that they can be with the ancient Greeks, that they can be with the Crusaders, that they can be a part of that old time-story which, once started, never finishes, because it is eternally contemporized in an immortality of always verifiable experience into which they, themselves, may enter.

There is no holiness except the holiness of verifiable experience. Any individual who is called sacred, any individual who is called classic, any individual who is a great historic example, still is placed before us because he is a kind of illustration of eternal principle, because he happened to have been the embodiment of that which you and I may verify in our own experience, because over his head, although he does not see it, are the mystic pair of letters, "e. g."—"just for example; just for illustration; just a sample of the verifiable thing."

And if I have a boy who is a weakling, spiritually, the very best thing I can do to him is to say, "Now, you are going to act the bravest person I can find." I wouldn't actually tell him that, but I would say, "You are going to act so and so." Then he is going to have the feel and the fun of the feeling of being brave. It is an educative

thing. It is an evolving, educating, growing power, if he takes it seriously. If it is in any way put back upon his own initiative to unfold and build that character, in the long run he will feel the effect of it. "I wish I was anybody else but me," his submerged courage may have been saying. Now it has its chance. Once it gets its chance it will never again go back into the recesses of the "might-have-been" quite so effectively, or quite so smotheredly. It will now have been for him an experience—the enrichment of life by dramatic participation in this group experience.

And if it is church drama or Little Theatre drama or if it is playground drama, it does not stop with that enriching of personal experience that comes from the individual getting the feel of the heroic by living under the skin of the historic person who is just an illustration of the eternal verifiable force. But it is likewise this group experience that lifts him out of individualism.

We believe in athletics. We believe in team-play. We believe in all forms of cooperative activity. We believe in all those things that take individuals and lift them out of their individualism and make them members of one body. And we know perfectly well that in any form of this dramatic interplay the experience of the total group is the possession of each individual in it.

Unifying Audience and Actors

Oh, you know perfectly well the experience that is going on in the theatre today, to get back more and more this rapport between actor and—we won't call it audience; a man like Reinhart is calling it a congregation. There is something intercessory in it, as in Shakespeare's day, upon an open stage with people all about and no foot-lights and no proscenium arch to separate them. They all were a part of an experiment, a group project.

So nowadays the theatre is teaching us many ways to enlist the cooperation of the audience. I wonder if you remember, perhaps, just as an illustration, that scene in *Anna Christie* where the fog settles down on the harbor. There isn't anything but a screen dropped across the front of the stage. There is a haloed light on a harbor spile off at one side of the stage, and out of the door of the cabin of the barge there shines the only acting light there is in all that proscenium arch. And they let that scene remain, as I recall it, just about a minute. All the rest was mystery.

You looked into a fog. And I know that I, for one, presently felt how wet it was. I began to feel the moisture on my cheek. I began to smell the salty odors of the harbor. I began to listen for sounds that presently I heard, although they were not sounded. I was enlisted. There was something for me to do. I was not a passive beneficiary bleacherite. I was cooperating.

And so symbolism does the self-same thing in staging these days. Oh, how much symbolism there is!

A while ago I was in the experimental theatre at Yale. There they had set upon the stage a black velvet scene with white crazy skeleton arches in an irregular procession. I said to Professor Baker, "What are these things?" He said, "That is the outline of the subterranean tunnel for the acting of Poe's story, *The Murders in the Rue Morgue*. You got the weird feeling of it a lot better than you ever would have if you had a realistic scene. It couldn't have been given realistically—the enlistment of cooperation, the unifying of audience and actor.

The Little Theatre movement is again another endeavor to break down this passive beneficarism on the part of a bleacherite audience, because there you have a responsible group, and the group has developed its own drama, it has created its own scenery. Its actors are well and personally known. The whole thing is a community proposition.

And in the church the religious drama is coming by leaps and bounds back into its own. And, oh, how sadly the movement needs standardizing in order to keep out of the churches the theoretic, not because the theoretic in its place is wrong, but because that isn't its place!

The congregation does a corporate and intercessory reach for something that by this beautiful self-expression which is symbolic they are able to get, but which individually, in prosaic, phlegmatic fashion they could never get.

The Play Spirit Restored

And education is turning to the dramatic methods. Our public schools are filled with free dramatization and likewise our playgrounds are flooded with pageants and games of a dramatic sort. The whole thing is the play spirit restored. The play is the thing! And I say that in a double

sense. For play *is* the thing! And as soon as drama shall cease to have the play spirit and begins merely to be professional and actorial, then it shall have become a second best.

But you who dwell with recreation, which, as you know so well, is "re-creation," know that drama is perhaps your most powerful method for the getting of that corporate experience in the greatest way.

Oh, it is a privilege past estimation and past uttering to take the boy and the girl and to give them the opportunity to get the verifiable reality of something great, something selfless, courageous, crusading and noble!

This world of ours needs its romance. It needs its militant crusaders. It needs the joy of selfless heroism. It needs to learn that it is no mere pious utterance when we say that only he who loses himself shall really find himself. It is the greatest fun there is. It is the greatest zest there can be. It is the greatest verve and buoyancy that can come to life, to get the feel of heroism, to get the feel of ideals, to find in the drama advertising methods and an avenue into an enlarging and enriching experience that leaves us greater than we were!

Drama, I repeat, is something wrought, something achieved, something attained. It is inspiration for romance. It is inspiration for creative initiative. It is inspiration for selflessness. It is inspiration for courage. He who has tasted significance will not be so insignificant again. He who has tasted courage can never be quite cowardly once more. He who has the joy of self-sacrifice once, even by borrowed experience, can not be happily selfish. He who has learned ideals will not be content with existence. He who has learned the dramatic, that is, the significance, the momentous, will do his bit to make life, by his living, momentous, significant, constructive, enlarging, ennobling, enriching.

Life is not drab. Life is not meaningless. Life is not empty and stale and flat. Life is not a drudgery and a trudging slavery. Life is continually more abundant. Life is given to those who dare to taste it. Why shall we not, therefore, do what we may to give those for whom we care their taste of life worth the name—and trust life for the rest?

The White House Conference on Child Health and Protection

THE meeting of the White House Conference on Child Health and Protection, which was held in Washington, D. C., from Wednesday evening, November 19th, until Saturday noon, November 22nd, was the culmination of the program of study and research in matters relating to the health and protection of the child which has been under way for somewhat over a year. The Conference commanded the experiences, efforts and time of about 1,200 individuals throughout the country, carefully selected so that they would be representative of the different fields serving the child.

In considering the Conference and the relationship to the recreation movement, it should be kept in mind that this Conference was not on recreation primarily, but on Child Health and Protection. There seems to be some confusion as to whether the Conference was generally considered to be limited to various aspects of child health or whether it was a broad, general child welfare conference. A striking feature of the Conference, so far as it relates to recreation, is the extent to which the different sections and various committees which were considering different aspects of a child's life, repeatedly mentioned play and recreation although their particular interests were in other aspects of child development.

Members of the staff of the National Recreation Association, local recreation executives throughout the country, together with leaders in the physical education movement, were appointed on many of the sub-committees of the Conference, most of the service being given, however, to the committees and sub-committees in Section 3 on *Education and Training*. The only specific mention of recreation and physical education in the general organization plan for the Conference was in the organization of Committee E of Section 3. This committee was called *Committee on Recre-*



tion and Physical Education and served under the chairmanship of Colonel Henry Breckinridge. After the work of the Conference was under way, an additional committee in this section was added on *Youth Outside of Home and School* under the chairmanship of James E. West.

These two committees, together with the *Committee on the School Child* under the chairmanship of Dr. Thomas D. Wood, of Section 3, absorbed most of the service of the recreation and physical education leaders giving active service to the Conference.

The *Committee on Recreation and Physical Education* subdivided itself into six working sub-committees as follows:

Recreation and Physical Education in Secondary Schools—Dr. F. W. Maroney, Chairman

Recreation and Physical Education in Elementary Schools—Florence Somers, Chairman

Recreation and Physical Education for Preschool Ages—Mrs. A. H. Reeve, Chairman

Recreation and Physical Education Outside the School—

George E. Dickie, Chairman

Leadership Training—Dr. James H. McCurdy, Chairman

Legislation—Colonel Henry Breckinridge, Chairman

It was to the report of these various sub-committees that the meetings of the *Committee on Recreation and Physical Education* were devoted. Aside from the consideration of the special and individual recommendations made by the various sub-committees, the discussions of this section at that time brought out rather clearly the fact that the combination of recreation and physical education in one committee under the title given was confusing, inasmuch as it was felt that the combination assumed that recreation and physical education were somewhat synonymous. Most of the

"No economic need in prosperous America can be urged as justification for robbing a child of his childhood. No encroachment upon the years needed for education and guidance should be tolerated."—Herbert Hoover

physical education leaders and recreation workers present at the meetings seemed to agree that the plan followed was a little unfortunate and that it did lead to the result that the reports of sub-committees were almost entirely devoted to physical education and to such recreation activities as were based on physical activity. The report of the *Committee on the Preschool Child* gave substantial consideration to more than physical activity of the children within its age group. The *Committee on Recreation and Physical Education Outside the School* also gave real consideration to some of the more general activities than are included in the program of physical activities. The discussions of this section meeting had value in clearing up some of the confusion which seemed to exist as to the relation of physical education to recreation, and as a result of this meeting the chairman in his report the next day to the whole section included the following introductory paragraph:

"Such words as are contained in my report must be interpreted as being confined to this field of physical education. You may find here, in view of the limited space of time, a lack of treatment of matter not based on physical activities."

The Development of the Child as a Personality

Considerable attention was given to recreation activities in the work of the *Committee on Youth Outside of Home and School* which was added to Section 3 after most of the other committees had gone to work. It was designed to deal with the non-health factors, those having to do specifically with the development of the child as a personality and a character. This inclusion was probably symptomatic of the recognition by many people of the need for consideration of other than the health factors.

The subsection contained committees on such types of organized influences as the church, girls' work agencies, boys' work agencies, neighborhood agencies, theaters, motion pictures, commercialized recreation, radio, camps; on special problems of youth in institutions in industry, in rural communities, and on certain types of influences such as play, safety, reading and community environment.

The important recommendations in these various fields should be sought not in the generalization of the report of the subsection but in the reports and recommendations of the specific committees.

The gist of the report of this subsection lies in the following paragraphs of Mr. West's report, in which the committee presented a specific recommendation embodying all of the recommendations:

"Since approximately 40 per cent. of the life of most of our children and youth is spent in spare-time activities and since these leisure-time activities exert so deep and important an influence in character formation: since health, learning, character, and concern about others are four corner stones upon which life's structure rests; and since good health and keen minds are assets only when motivated by lofty character and social concern:

"This committee strongly urges upon homes, churches, schools, neighborhoods and civic units, wider use and support of leisure-time, character-influencing movements, and methods for enriching and motivating the lives of their children and youth. Specific proposals to this end are included in the detailed findings and recommendations of the committees on churches, girls' work agencies, boys' work agencies, neighborhood agencies, play, safety, motion pictures, radio, commercialized amusements other than motion pictures, radio, reading, community environment, camping youth in industry, rural youth, and boys and girls in institutions;

"We therefore urge:

"1. The careful study and use of these proposals.

"2. The basic importance of activities and doing for child growth and development.

"3. That outstanding trained leadership is the determining factor.

"4. The practical recognition of the individual child as the unit of any program opportunity.

"5. The necessity for inter-action among homes as the basis of child-developing, growth-stimulating environment.

"6. The cooperative re-aiming of programs and closer relationship between social agencies toward the elimination of 'no-man's-land' and to do this so as to re-inforce the basic, primary units of home and neighborhood."

The School and the Child's Leisure

The *Committee on the School Child* included in its report a specific recommendation which, because of its definiteness and its value to community recreation workers whether working under school boards or other public departments, is being given here in full:

"That provision be made for full time utilization of a school plant for desirable leisure time activities of youth; that boards of education arrange such coordination between playgrounds and recreation authorities of the community and the school directors of such activities that gymnasium facilities, playgrounds, shops, craft studios and other portions of the school plant be made available to all children under competent supervision in the afternoons, in the evenings when desirable, on Saturdays and portions of Sundays when not in conflict with religious observances and that where necessary restricted legislation limiting the use of the school plant be repealed."

In reporting at the closing session for Section 3 on *Education and Training*, Dr. Kelly presented a very careful and effective statement on thirteen major recommendations which grew out of the studies and conclusions of the various committees which made up the section. The following extracts do not cover the recommendations of this section in full but are extracts taken from some of the thirteen high lights presented:

" . . . However, agencies for child education and training are in general alert and managed by competent self-sacrificing men and women. Naturally, social institutions like the school, home and church which are nation-wide in their scope, make changes and adjustments slowly, but in practically all of them, there are places where the problems are being solved effectively. What is needed is continuous critical but sympathetic study of these agencies, and then encouragement and support of the programs evolved."

" . . . That leisure may be a blessing it should be, training in its use is imperative. In recent years there have grown up more than a score of leisure time educational and recreational organizations for boys and for girls, designed to supplement the home, the church and the school. In America we have been prone to think of the

school as the all sufficient solvent of our social problems. It is becoming clear, however, that many needs of youth cannot be met most effectively in the school. These organizations of boys and girls are powerful allies of education. Their programs for the development of the bodies, the strengthening of the characters, and the enrichment of the lives of children are an essential part of the education and training called for today."

"A suitable place to play, affording activities suited to the varying needs of the individuals, is the right of every child. Play is a constructive force in child life, needed not only to build strong bodies, but also to develop those character traits which revolve around resourcefulness and courage. City crowding may be useful industrially, but society misreads its profit and loss account

when it thinks to achieve industrial success at the expense of child welfare. Day nurseries and nursery schools; playgrounds, accessible and supervised; facilities to keep children in close touch with nature—these and many others must be listed on the ledger of city crowding industry before a fair balance sheet may be drawn. What the home can no longer

do to provide a play life for children, may not on that account be left undone.

"But in all these things which society must provide to furnish wholesome recreation outside the home, the home influence must be strengthened, not weakened. The play facilities must be instruments in parents' hands to help them carry the responsibility of rearing their children. This responsibility must not be shifted from the mind and hearts of parents."

"The emphasis that this Conference gives to child health and protection should not be interpreted as an underevaluation of character as the basic outcome of education and training. A body as nearly sound as possible is the first and best approach to a sound mind. And sound minds afford the most fertile field for the cultivation of character. But character such as is urgently

" . . . We approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, ingenious, mischievous, we live a life of apprehension as to what their opinion may be of us; a life of defense against their terrifying energy; we put them to bed with a sense of relief and a lingering of devotion. We envy them the freshness of adventure and discovery of life; we mourn over the disappointments they will meet."

—Herbert Hoover.

needed in American life can be adequately developed only when all those responsible for children are awake to the fact that character does not just happen, but is the result of careful cultivation.

"Among the significant problems in character development is the modern tendency toward specialization. To the doctor the child is a typhoid patient; to the playground supervisor a first baseman; to the teacher a learner of arithmetic. At different times he may be different things to each of these specialists but too rarely is he a whole child to any of them.

"But only as the whole personality expands can character develop. Respect for a child's personality is an absolute requisite to effective character development. This involves a reversal of emphasis. The doctor rather than prescribing for typhoid fever, should prescribe for Harry Smith suffering from typhoid fever. The playground supervisor, rather than training a first baseman should train Harry Smith on first base. The teacher rather than teaching arithmetic should teach Harry Smith by means of arithmetic."

In conclusion it is well to review the fact that although the Conference on Child Health and Protection was concerned with the recreation of the

child only as it contributes to the problem of health and protection, nevertheless recreation played an important part in its deliberations and a greater part than was anticipated when the Conference was first organized. The Conference seemed to bring out clearly that we cannot subdivide the child but must serve him as a whole personality. It was also clearly brought out in various meetings that the economic status of the family is one of the primary factors in the growth and development of the child; that no matter how effectively we might develop the various services to the child, they will all be ineffectual if the emotional background of the child's life is unhappy and insecure due to the inability of the family to secure an adequate and assured income.

The work of all the different committees of the Conference will be published and available for general reference purposes. They contain a wealth of material on recreation which is of value to every recreation worker throughout the country and it should be studied by every recreation worker as soon as it is available so that the Conference can be used as effectively as possible in securing more recreation for our children and young people and better standards of recreation service.

President Hoover Pleads for America's Normal Children



... let us bear in mind that there are 35,000,000 reasonably normal, cheerful, human electrons radiating joy and mischief and hope and faith. Their faces are turned toward the light—theirs is the life of great adventure. These are the vivid, romping, every-day children, our own and our neighbors', with all their strongly marked differences—and the more differences the better. The more they charge us with their separate problems the more we know they are vitally and humanly alive."

Music and Drama Demonstrations at the Recreation Congress

A COMMUNITY symphony orchestra of 75 men and women of all ages from 18 to 70 and of a large variety of the common vocations or jobs of life, played one evening at the National Recreation Congress. They played *Finlandia* by Sibelius, the Overture to *The Barber of Seville* by Rossini and the *Andante Cantabile* from a String Quartet by Tschaikowsky, and they played this fine substantial music so well that many of the recreation executives who heard them wanted to know how to establish such orchestras in their own cities or towns. The November issue of *PLAYGROUND AND RECREATION* carried an account in some detail of the founding of this orchestra and the cost of starting it.

This orchestra came to the Congress from Irvington, New Jersey, through their own generosity in giving up working time to do so, and through the generosity of the Board of Commissioners who voted a special appropriation to take the members of the orchestra to Atlantic City. Many people other than the delegates to the Congress enjoyed the concert which the orchestra gave, for through the courtesy of the Columbia Broadcasting System a nationwide broadcast was made possible. Preceding the broadcast, Mrs. Thomas A. Edison spoke over the radio on *The Musical Amateur* and Dr. John H. Finley discussed *Recreation for Moderns*.

Other music demonstrations at the Congress included a children's toy symphony delightfully presented by little children from the Pennsylvania Avenue school of Atlantic City, and singing by

two groups from the Texas Avenue school. A new activity at the Congress was the dramatization of four old ballads—*High Germany, O, No, John, The Old Woman and the Peddler* and *Leezie Lindsay*. Two methods were used in presenting these ballads. The first was through pantomime, the audience singing the ballads while the actors pantomimed them. The alternative method consisted of the singing of the ballads by the players as they acted out the songs.

In the general singing, which was led by Augustus D. Zanzig of the staff of the National Recre-

tion Association, the plan was followed of varying the old familiar songs with new ones presenting a rich variety of feeling, ideas and nationalities and suited to the tastes and abilities of any individual or group, young or old, talented or untalented. A number of these new songs were welcomed as being especially suitable for playground singing.

For the benefit of those inquiring about the sources of songs used at the Congress, a mimeographed statement entitled *Singing at the National Recreation Congress* has been prepared. This may be secured from the Association on request.

Experiments were the order of the day at the 1930 Congress, not only in the music program but

in drama. For the first time the plan was tried of presenting very short plays in which the delegates took part. The two short plays given, *To Market, to Market*, one of the *Six Dramatic Stunts* prepared by the Community Drama Ser-

(Continued on page 580)



Twenty-eight stations broadcast the story of recreational music as described by Mrs. Thomas A. Edison and Dr. John H. Finley.



Huge crowds of people watched Milwaukee's winter sports program in 1930 and enjoyed the two-day carnival which se

Winter brings its own delights for young and old.

ALMOST 60,000 people attended the 1930 winter sports program conducted by the Outdoor Winter Sports Association of Milwaukee, Wisconsin, under the auspices of the Extension Department of the Public Schools with the co-operation of the Board of Park Commissioners. During the season there were events of all kinds for people of all ages—skating events—220 yard, one-quarter, one-half, three-quarters

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Winter Sports and Play Days

and one mile races; relays; ski jumping; figure skating; curling and hockey games. And for the younger members of the community—the schools, the Junior Optimists, the Girl Scouts and the Newsboy Republic—there were, in addition to skating, such events as wheelbarrow, broom and chair races, chariot races, stunts and sled parade—all kinds of fun-creating activities which entertained not only participants but spectators.

It all culminated in a two-day carnival when hotly contested championships, both city and state, were played off by juniors and seniors, and there



day which several thousands of boys, girls and adults took part, competing for city and state-wide championships

were meets of various kinds. The attendance at the championship events alone was 18,500.

Milwaukee is only one of the many cities conducting winter sports programs and carnivals through the department in charge of the recreation program. Of national fame is the winter sports play week of Minneapolis, Minnesota, which provides opportunities for junior and senior skaters, skiers, tobogganers and snow-shoers. Ice-boat enthusiasts have their races; hockey games are played for the championship of the city; snow modeling artists exhibit their skill and dog derby races are run. A municipal hiking club of young people have hikes every Saturday afternoon and on stated Wednesday evenings during the entire winter. St. Paul and Duluth are among the cities of Minnesota which take full advantage of cli-

matic conditions to provide neighborhood winter sports days and city-wide carnivals. Many cities in New England, New York and other eastern states hold winter carnivals when the weather permits. California now has winter sports centers fully equipped for tobogganing, skiing and skating. The Palisades Interstate Park Commission, New York and New Jersey, provides winter camping, and skating rinks and ski runs are available for the campers. Other state, county and municipal park commissions throughout the country are promoting winter sports on a large scale.

Increasingly streets are set aside for coasting under police protection and thus even in sections of the country where snow and ice are only of a few days' duration, every opportunity for winter sports is eagerly awaited and seized upon.

With the Recreation Executives at the Recreation Congress

Advisory Recreation Councils

C. E. Brewer of Detroit, Michigan, presided over the first session which discussed the best plan of organization for an advisory recreation council that will reflect public sentiment and whose influence may be used to secure necessary funds and cooperation from governing bodies.

"If an advisory council is to be successful," said Philip LeBoutillier, Superintendent of Recreation in Irvington, New Jersey, "membership in it must be regarded as an honor and a privilege carrying definite responsibility, and the entire community must be represented on the council."

The Irvington Recreation Council was launched by a seemingly informal but carefully planned dinner meeting attended by about twenty community leaders. The reading of the report of the Department of Public Recreation for the past six months and the presentation of future plans were followed by a round table discussion. A physician spoke on the relation of recreation to mental and physical health; a fraternal leader talked of the need for cooperative relationships between fraternal bodies and the municipal recreation department; representatives from the American Legion, Board of Education, churches and other civic groups made their contributions. A motion to organize a permanent recreation council was enthusiastically adopted.

The council, which is self-supporting, holds meetings once a month lasting for two and a half hours. These meetings are frequently attended by the entire municipal governing body, and commissioners of the town are invited to discuss projects under consideration. Members of the council are appointed by affiliated organizations. Every six months a report is sent each organization citing the activity or the lack of it on the part of its representative. Favorable reports are frequently read at organization meetings. Today there are 32 member organizations representing community groups of all kinds, and the attendance at meetings has averaged more than 70 per cent. The results obtained by the council are numerous. Outside speakers have been brought in, including criminologists, jurists, city planners, newspaper editors, recreation authorities and others. The result has been a broadening of

vision and a growing appreciation of the importance of the recreation movement. The educational values of these meetings have extended to all sections of the city.

The advantages of recreation councils are numerous. They have helped to carry recreation departments through political upheavals and changes in governmental policies. Increased budgets, in spite of reductions in other department budgets, and bond issues for the purchase and development of areas can be traced to the influence of certain recreation councils. A recreation council secures concerted action on questions affecting the development of the movement. It provides the opportunity for keeping organizations interested in public recreation in touch with all matters affecting recreation interests throughout the city.

The following statement of purpose is indicative of the aims of the Irvington Recreation Council:

"To serve to the best of our ability, unselfishly and courageously, in the interest of health, happiness, and citizenship, by fostering the public recreation interests of our community.

"As citizens of this town, we agree to meet on the fourth Thursday of each month for the purpose of discussing, aiding in the projection and carrying on of the work of the Department of Public Recreation.

"We pledge ourselves to the responsibility of furthering those wholesome leisure-time activities that develop a richer life for our citizens, and create community unity.

"With these thoughts in mind, we propose to encourage the participation of all Irvington's citizens in music, drama and physical activities, the discussion of public affairs and the intellectual use of spare time."

In the discussion which followed, a number of executives told of their experiences in organizing advisory councils. The Recreation Commission of Plainfield, New Jersey, has a council made up of representatives of the groups which the Commission has organized. This council meets once a month. For a number of years a community council has existed in connection with the community centers of the public schools of the District

of Columbia, which was made up of representatives from each center with several members at large. The weakness has been that each representative is interested in his own particular district. Representation from civic organization is secured only through the selection of members at large. The council is now being reorganized somewhat along the lines of the Irvington advisory council. Berkeley, California, has a council, which is purely advisory, appointed by the Mayor to serve indefinitely. Charles W. Davis, director of recreation and physical education, feels the plan of having such a council is desirable. People serving on it have valuable contacts and the weight of their opinion is an important factor carrying influence with city officials.

One executive stated that the advisory recreation council in his community has been of as much service to the local movement as the recreation department. Councils have been set up in each section of the town and delegates are appointed from these groups to attend meetings of the recreation department, nine out of ten of which are open to the advisory councils. The councils are valuable in feeling out the sentiment in the various communities and getting their reaction to the program. The budget for each section is first taken up with the advisory council before it is acted upon.

All the executives taking part in the discussion urged the necessity for having advisory recreation councils purely advisory.

Community Councils as an Aid in the Athletic Program

Much interest was aroused by the discussion of the need for community councils composed of all agencies conducting athletic activities for boys and girls, and of the responsibility of the recreation executive in organizing such a council and giving leadership to it.

"It is the primary function of every recreation department," James S. Stevens, director of recreation in Springfield, Massachusetts, pointed out, "to see that every boy and girl in the community has an opportunity to engage in athletics. If we can assume that in every community there is need for the promotion of more athletics and that this can probably be accomplished through some cooperative scheme, it is possible to come directly to a discussion of the advisability of using community councils."

Mr. Stevens defined a community council used in this connection as an advisory board made up

of representatives from various communities. A properly organized council should be a unit of strength in that it may be used to obtain proper legislation and create a unified interest in athletics in general; a well organized council would be inclusive enough to give proper representation to all branches of sports regardless of their popularity in the community and would place the so-called "specialized" athletics and those based on the desires and customs of various races, such as bowling on the green and cricket, on an equal footing. It should prevent duplication of effort and expenditure of money in that it may be used as a clearing house for programs; it should bring about a better understanding between various organizations and raise the standards of athletics in respect to proper age classifications, physical examinations, standards of competition, various age groups, physiological effects and the choice of proper officials. Another advantage should be better publicity for all organizations because of the cooperative plan and the numbers affected.

As possible disadvantages, Mr. Stevens mentioned the fact that some community councils are apt to be dictatorial in regard to the distribution of expenditures, and they do not take sufficient interest to inform themselves properly of all phases of a situation but are selfish in their requests. The strong units within a council are liable to control the thought of the entire group, oftentimes to the hardship of the minority. There may also be a tendency on the part of some members of a council to play politics. A further disadvantage lies in the fact that serious mistakes are sometimes made in the selection of the personnel of the group.

A number of the executives present told of the plan they were following of having a committee of citizens head up various sports. In one city, where there has been little interest in tennis, the organization of a group of citizens interested in tennis—one or two of them outstanding players too old to play—had stimulated the sport greatly. This was true of baseball in other cities. Mention was made of the advantage of having a representative from each sport serve on a central council, and it was felt that if every city could have a special committee serving in connection with every sport and a representative council unifying the program, it would be a great gain for the athletic program.

An advisory athletic council ought not to settle disputes in athletics. There should be a separate board known in most cities as a *Protest Board* to

perform this function. C. E. Brewer of Detroit, Michigan, told of the Municipal Athletic Commission of five members serving in that city as a legislative and judicial body. It draws up eligibility rules and handles protests. The commissioners are appointed by the Mayor, each for a five year term. Mr. Brewer finds this body indispensable and would not attempt to administer a city-wide program without it.

City-Wide Athletic Commissions

The actual success of city-wide athletic commissions in stabilizing and controlling an athletic program came under fire at this session. Dorothea Nelson, director of recreation Louisville, Kentucky, emphasized the need of having some form of athletic commission. Even in a city where the recreation department has organized athletics for years, it is well to have an athletic commission to serve as an official court of appeals and to interest local groups in the program. When a commission brings into its membership representatives of all the local sports, it helps to give unity to the athletic program of a city. In a city where for years athletics have been administered by separate local groups and a newly appointed recreation department enters the situation, there is vital need for an athletic commission, preferably appointed by the Mayor or the recreation department, to push the athletic program of the department, the power and control being vested in the department.

On the whole, commissions help in securing publicity for athletics and thus in securing more teams. They can control more teams and have more prestige than a newly established recreation department and can work through more channels. Miss Nelson stressed the point that the group in charge of athletics should be given authority really to control. The particular form which this group should take must be governed by the situation in each city.

E. L. Manning of New Haven, Connecticut, told of the success of the plan in operation in that city of having an Amateur Athletic Federation made up of local groups conducting athletics, such as the Y. M. C. A. and industrial plants. This Federation controls the athletic program, working through various committees.

The group discussed the question of procedure in cases in which the recreation department uses the facilities of the school board, park board and other groups. Some of the executives felt the best results were secured if the recreation board

could control all of the properties and issue permits for their use. Others felt that a committee should be formed representing all departments whose facilities were involved, this committee to make rules and issue permits.

Responsibility of the Community Center for Providing Evening Recreation for Boys and Girls of High School Age

What constitutes a program of recreation for boys and girls of junior high school and senior high school age? Do our modern school activities provide all the recreation necessary for these boys and girls and should the community center debar young people because schools are giving them full opportunity? Is it the responsibility of the community center to continue at night the activities boys and girls enjoy in school during the day and what is the responsibility of the community center and the recreation executive toward the young people of after-school age? Is it possible to limit the attendance at the center of boys and girls of school age to Friday night and Saturday?

These were a few of the questions which Sibyl Baker of Washington, D. C., who served as chairman of the meeting, presented to the recreation executives. In a discussion which followed the point was made that it is the function of a recreation department in providing activities to avoid duplicating as far as possible the program of other organizations and to act in accordance with the policies and regulations of other local organizations involved. Every effort should be made to avoid conflict with boards of education conducting activities.

To a limited degree junior and senior high school pupils are allowed to use the school centers of Newark, New Jersey, but in general there are so many adults who have no such opportunities for recreation as the younger group that older members of the community are always given first call. In York, Pennsylvania, any individual over sixteen is provided for at the community centers. Fourteen year-old children with work certificates are always accepted. The majority of those attending the York centers are from the industrial group. In one New Jersey city no child in school can attend the centers, and children playing on high school teams cannot compete in board of recreation teams. In Detroit, Michigan, children are permitted to come to the centers on Friday and Saturday. This same general plan is followed at the request of the superintendent of schools in

Lakewood, Ohio. Last year there was a large group of children in Lakewood who were not getting all they wanted of social dancing. Centers were open on Friday and Saturday to teach dancing, and if a demand should come from this group for activities on other nights careful consideration would be given the request.

There was a feeling on the part of a number of the executives that very often school participation in recreation activities does not satisfy the individual boy and girl, and the executive is taking a pretty heavy responsibility in excluding such children from taking part after school hours in an activity they greatly desire. It was pointed out that good programs of activities are being conducted in many grammar schools with the result that large numbers of children are being sent on to high schools whose appetites have been whetted for certain activities. It sometimes happens that high schools cannot take care of them all, and recreation departments must step in to meet their needs. Possibly, it was suggested, the parents of the children are the ones to decide whether or not children should be excluded from the centers.

Great care should be taken in seeing to it that between the school and the recreation department, the child does not have too much athletic activity; there is little danger, it was felt, of over-participation in music, drama and similar activities.

Handcraft Projects for Various Age Groups

In opening the discussion, Josephine Blackstock of Oak Park, Illinois, suggested a few general principles on the subject of age interests. To decide what handcraft projects are best suited to various age groups, she said, it is necessary for the play leader to have at least a working knowledge of the physiological and psychological age interests of the child. Rather too often the playground handcraft program, like Topsy, has "just growed." Far less scientific study has been given to it than has been accorded the athletic program or dancing schedule, and yet when we deal with the constructive interest we deal with one of the deepest instincts of the child. It is the responsibility of the recreation movement to find expression for the construction impulse or the full creative ability of the child will never be developed.

Both the mental and physical growth of the child have direct bearing on his construction preferences. In general the child from five to seven years of age possesses muscles low in elasticity, has little concentration and likes handling tools as

a short interest span, and is largely influenced in his handcraft interests by his environment and by adult activity. His work, in general, should not be confined to small projects; he should be allowed a large range of originality and a wide activity of handcraft projects. It has been found on the Oak Park playgrounds that the smaller children have a definite love of bright colors, and they have been allowed to make and paint a number of wooden projects using their colors as they wish.

From seven to ten, the child grows in control and steadiness. He learns cooperation and social consciousness. He has an aim in what he makes but not much plan as to details; nevertheless satisfaction in activities has developed. At eleven and twelve years of age, he begins to develop an interest in detail and plan, and the skill motive emerges. He is interested in heroic characters; he wishes to emulate and to explore. The girl especially begins to be interested in social projects. Here the play director should consider the girl's growing love of the beautiful and tie up handcraft interests with her social life. The boy at this age is usually specializing in a hobby. Here the tie-up in handcraft should come in, and the boy should be given something definite that creates in him a sense of obstacles overcome.

In the discussion it was suggested that there are certain projects which are of interest to varying age groups, provided the leader does not look for the same degree of accomplishment from all. A doll house project, for example, will interest older boys and girls as well as little children. A county worker has discovered that a project popular in one community meets little favor in a town a few miles distant. "One of our greatest difficulties," she said, "is to decide what the style is to be in a particular community; find out what the children themselves want first and then gradually get them to do what we think is wise for them to do."

This idea of letting children make what they want within reasonable limits was reiterated throughout the discussion, as was also the advisability of using scrap material. Mobile, Alabama, in cooperation with the Committee on Wood Utilization of the U. S. Department of Commerce, held a very successful scrap lumber contest in which over 800 children from 10 playgrounds took part. In Detroit, the children themselves collect scrap material, the Recreation Department sending trucks to collect boxes. Radio cases made of 3-ply wood—and these can usually be easily obtained—are supplying excellent material

for carving and for making many articles.

The executive of one city stated that leather-craft has been the most popular of all the projects, the children making things they can use. Designing proved the least popular, being outside the experience of most of the children. Much emphasis was laid on the advisability of having the children make attractive things they can carry, wear or use in their homes. One city in its poorer districts follows the plan of having a major project each week at the maximum cost of five cents an article, using scrap lumber, waste pieces of upholstery leather and similar material. The projects consist largely of things children can use in their homes such as salt boxes and racks.

In Philadelphia the problem of finding interesting projects for boys from four to seven is solved by playground movies. The boys make the panels, using wall paper and similar material, and drawing or pasting the scenes. Hobby clubs for boys from six to ten were suggested in which the boys make whatever they wish. Fairgrounds, farms and miniature airports are the result of club activities.

"Should children pay for the material they use?" Here was some difference of opinion, a number feeling that the children should pay for at least part of the material used, if not all, or that interested private groups should help bear the expense. In Cincinnati the playground Mothers' Club buys the material. Milwaukee, at the beginning of its program, gave the material but later adopted the plan of making sufficient charge to cover the cost; in another community a charge also exists but exceptions are frequently made when children cannot afford to pay. In a few instances children are allowed to sell some of the articles they make

to pay for the cost of the material. It was pretty generally felt that recreation departments ought not to supply free of charge such expensive material as balsam wood and paper used in the construction of airplanes, but should sell it at cost.

A number of suggestions regarding programs were offered.

In conducting a miniature aircraft program, it was agreed that the best way of arousing interest is through the actual making of models though much can be done by showing models. In Milwaukee, models were flown at high school assemblies and announcement was made of the formation of classes. Much interest can be aroused by having models suspended from ceilings in rooms where children congregate.

"Look for leadership in teaching handcraft among the children themselves," said one executive. In Oak Park a little Swedish boy is teaching other children to carve. "Try entirely new programs each year," was another suggestion. Appreciation of the children's efforts is highly desirable. Hold exhibits where the children's handcraft is shown. In Newport the children make blocks for the sand boxes which bear the name of the child who makes them.

Tools and equipment are important. One executive told of the success he had with a strongly built work-bench 5 ft. by 3 ft. placed in every playground at a cost of \$43 each. Fifteen boys can work around the bench.

Relationships and Attitudes of the Recreation Executive

In the discussion of the guides, principles and ethics valuable to determine the relation and at-



An Indian Village made by the playground children at Evanston, Illinois.

titude of the director of recreation to members of boards and to the general public, Reeve B. Harris of Passaic sounded a note of warning. Viewpoints of board members are often very different from those of the executives, he said, and they are worthy of consideration. "The recreation movement is new; we haven't yet learned all there is to know; avoid going too fast. Above all, don't forget human relationships and use 'horse sense.'" In this connection, Mr. Harris presented the following:

Humor and
Organizing ability
Relationship with
Stability plus honest
Endeavor

Scientific application
Endurance and
Newspaper publicity
Sensible but always
Enthusiastic

The morning session closed with the adoption of the Code of Ethics prepared by a committee consisting of William Burdick of Baltimore, Corinne Fonde of Houston, George Hjelte of Westchester County and Clarence A. Perry of New York City.

The purpose of the Committee on a Code of Ethics has been merely to find out what the recreation executives themselves feel should be incorporated in such a code and to try to determine some of the safeguards, standards and attitudes toward their work in the community which have helped executives in their professional life and have aided them in promoting the local recreation movement.

The suggestions which have been offered by executives deal in general with personal qualifications and standards, relationships to staff, to the public, to business houses and to the press, and with political relationships and nepotism. Some of the principles suggested for a code follow:

Executives should, first of all, demonstrate an abiding faith in the high calling of the recreation profession by giving at all times their best efforts to the work. Any knowledge gained by the individual executive should be contributed to the general fund of knowledge of the profession, and whenever called upon the executive should stand ready to aid other members of the profession and other communities.

In his relationships with his staff, the executive's criticism should be constructive and his commendation generous; merit should be

recognized as the only sound basis for advancement and no obstacle should be placed in the way of the subordinate receiving merited advancement. It should be the effort of the executive to avoid destroying the initiative of his workers by too much routine. Discipline is excellent and necessary, but with it should go a "square deal." It is not right for an executive to ask his subordinates to work hard unless he is expending every bit of his energy in the promotion of recreation. Workers should be fitted to the job for which they are best suited and the results should be measured by an analysis of the difficulties and problems besetting the task required.

In his relationships with the public, local groups and other city officials, there should be a spirit of cooperation, friendliness and warm appreciation of the efforts of governmental and private agencies working for the same and similar objectives. An executive's personal habits should not offend the community for which he is working, and any action which would seem to indicate a catering to any special group in the community should be avoided.

The question of relationships with the local press is important. An executive should always play fair with newspaper men. Personal publicity for an executive, except under certain conditions and for certain reasons, is detrimental and dangerous. In the main personal publicity should be avoided unless it is essential to the securing of desired publicity for the work.

Another question of fundamental importance is the executive's relationship to sporting goods houses. An executive should never accept commissions or bonuses for the sale of apparatus or athletic supplies; he should have no financial interest in any sporting goods house or other firm which benefits from purchases made on his recommendation. The fact that certain sporting goods houses give prizes for athletic events should not entitle them to patronage. It is unwise to accept from dealers Christmas gifts or special discounts on personal articles.

In political relationships, it is unwise to participate in partisan parties. An executive should not compromise for the sake of his job or of obtaining his appropriation; in obtaining appropriations he should not barter improvements and facilities for a certain neighborhood for votes in favor of his budget from representatives in these districts. "Let the good of the work, the good of the children, and the good of the community be the governing factor in meeting all political situa-

tions, and meet them diplomatically and fearlessly." It is inadvisable to pad a budget. "Padding a budget in order to have sufficient funds after a cut often acts as a boomerang."

Political or personal considerations should not be permitted to bring about the appointment of incompetent or unqualified workers. The fitness of the candidate should determine his appointment.

It is inadvisable for an executive to try to do work on the side which would give the impression that recreation is not a full-time job. He should not coach, referee or serve in any other capacity as a paid official.

The code is not a compulsory law. It must be recognized that there are occasions when good executives may have to do things and accept local practices which do not measure up to their personal standards, for a rigid adherence to these standards might result in complete failure to the recreation program.

The Question of Experimental Projects

In the afternoon session, the executives divided into two groups—A, Communities under 50,000 population, and B, Cities over 50,000. The first question debated had to do with the extent to which a municipal recreation department is justified in embarking on experimental projects of interest to relatively few citizens, as over against the conducting of a program of more or less general interest in which the returns can be predicted with some degree of accuracy. George Hjelte of Westchester County served as chairman of Section B; Daniel M. Davis of Wilmette, Illinois, of Section A.

Certain activities in any recreation program, it was suggested by Ruth Swezey of York, Pennsylvania, opening the discussion in Section A, can be classed as experiments, and when their value has been proved from the point of view of the number of individuals reached, the satisfaction gained and the interest developed, they may justifiably be made a permanent part of the program. A recreation board is justified, she felt, in using money to initiate a project after a careful analytical study of the actual demand for the activity, the initial cost, the number of individuals who will be reached, and the carry-over value has established its general worth as a permanent activity.

Miss Swezey reported the results of the questionnaire sent to executives in 50 cities under

50,000 population, 30 of whom responded. Three questions were asked.

(1) Do you feel a tax supported recreation system should embark upon experimental projects of interest to relatively few?

(2) What are some of the projects you have experimented with?

(3) Check those that grew into popular activities with large participation and were especially successful.

Five executives answered the first question in the affirmative with no qualifying statement. Their attitude was, "If we don't, who will?" Three responded negatively saying, "We have no right to experiment in any way with public funds that are appropriated for a program which should reach everyone." Two executives felt the money might be spent after the program had been thoroughly enriched with well established projects, but not until there were surplus funds. Ten believed it was justifiable to experiment provided there was assurance the experiment would grow eventually into an activity which would reach larger numbers. The following list was suggested by these ten executives as projects holding reasonable assurance of success:

Hallowe'en Jamboree	Boys' Band
Girl Scouting	Piano—Violin Classes
Soccer	Nature Study Hikes
Adult Dramatics	Colored Recreation
Day Camp	Movies for Shut-ins
Playground Gardens	Archery
Playground Development	Candy Making
Baseball Leagues	Bridge
Drama Instruction Classes	Acrobatic Tap Dancing
Woman's Chorus	Trap Shooting
Male Chorus	Lawn Bowling
Children's Theatre	Rifle Range
Mothers' Clubs	Nationality Programs

The following list was suggested by the five executives who believed in experiments with no limitations:

Tap Dancing	Drama Clubs for Colored Folks
Croquet	Garden Clubs
Tennis Leagues	Boys' Playgrounds under Boys' Control
Football for Juniors and Seniors	New Camps
Soccer for Men	Day Camps
Community Sing Programs	Sportsmanship Awards
Special Culturally Representative Programs	
Special Radio Programs	
Many Special Organization and Leadership Devices	
Music—Orchestras—Festivals	
Drama Tournaments in Schools	
Art	
Camps	
Science	

Miss Swezey pointed out that the five executives suggesting the second list took the position it is justifiable to continue spending money for activities which attract only a few, while the group

of ten reporting list No. 1 felt that the activities which did not prove popular to many should be dropped.

"What shall be the policy?" asked Miss Swezey in opening the meeting for discussion. "What will a city stand for in the way of experiment? Will the criticism be worth the experiments? Are the two executives right who said, 'We cannot spend money needed for a well established program, but if we arrive at a place where we have surplus after the people are reached through fundamental activities, athletics, music and drama, the laboratory work may be done with a city's money to benefit the nation-wide program of recreation.'"

Most communities are rather conservative with tax money, it was pointed out, and there is a tendency to regard as experiments such projects as the provision of rifle ranges, day camps, miniature golf courses, playground gardens and children's theatres. Boxing, lawn bowling, archery, music instruction and Mothersingers might also be placed on the doubtful list. F. S. Mathewson, superintendent of recreation, Union County, New Jersey, Park Commission, told of installing a rifle range and trap shooting equipment which after the first year is still in an experimental stage. He feels, however, that in organizing and giving publicity to the activity he is meeting a real need on the part of gunners and men interested in the sport, and that he is justified in the expenditure of tax money and in making the activity a permanent feature of the program.

Before launching a new project of this type, a complete study should be made of the proposed activity and if it is found to be a fad with no carry-over value of permanent worth, it ought not to be undertaken. A warning was also sounded against starting things and not finishing them. Every project is an experiment until it has proved worth while. (An experiment is very often a project that the executive believes in but in which no one else has any faith.) Study the various activities and requests and choose the best. Select activities carefully, start them, advertise them, get them going, create a demand for them, and if they attract a thoroughly representative number of people, you are justified in making them permanent features of the program. The introduction of new ideas has definite educational values which recreation executives should promote.

The general consensus of opinion in Section A was in favor of experimentation and of the plan



An Experimental Project, Northampton, Miss., Which Proved Successful.

of initiating something new each year, using tax funds if possible to make projects permanent.

Much the same opinion was expressed in the discussion in Section B, where the executives from large cities felt that unless experimentation was carried on there could be no progress. There should be some assurance that the experiment would eventually be successful, and the amount of experimentation must depend on the total appropriation. There was a time, it was pointed out, when golf was considered an experiment which has justified itself. Fifteen years ago municipal camps were an innovation, and thirty years ago playgrounds were an experiment about which many people were doubtful.

Experiments cost money, and sometimes money is lost in the process, but in the long run most experiments in recreation are justified. A warning was sounded against spending too much time on experimental work lest the progress of the entire program be retarded. "Experiment and evolve principles, but keep a balance between experiment and definite programs."

Problems of Golf Administration

The question of present problems of golf administration and ways in which they are being met was opened in the Group A section by F. S. Mathewson, who pointed out that because great numbers of people are playing golf today, officials of public and municipal courses are daily being confronted with problems of administration of all kinds. There is the fundamental problem of trying to accommodate all who want to play and there is also the difficult matter of teaching the public links golfer the rules of the game, more especially the common courtesies associated with the sport. Many municipal courses charge too

small a fee to permit the maintenance department to keep the links in first-class condition. By virtue of the fact that heavy traffic is inevitable, the maintenance costs of a public course are far in excess of those of a private country club. The average public links player does not object to paying a reasonable greens fee if he knows it is being spent on the course. The municipal course should be constructed and maintained with greater care and attention than the neighboring private course, not only because of the number it serves but in order that it may supply a maximum amount of enjoyment as well.

One of the problems of the Union County Park Commission is that of the large number of non-resident players using the county's courses, players being drawn from over 20 communities many of them outside the county. This has necessitated drawing up rules which will protect residents of the county. Beginning with the new season, Union County automobile registration will be required of all players as a proof of residence. The Park Commission has issued three classifications of registration cards—red for visitors, white for residents and seasonal membership cards. All are numbered. Players are requested to present the cards to the starter who registers the number, calls a caddy and starts the players. Each player is given a caddy card on which he reports on caddy's service. The courses are governed by rangers who regulate the players, settle difficulties and keep discipline. The rangers make their complete daily reports. Charges are as follows:

County residents, week days, 75c per day

County residents, Saturdays, Sundays and holidays, \$1.50 per day

Non-county residents, week days, \$1.50

Non-county residents, Saturdays, Sundays and holidays, \$3.00 per day

(Non-county residents can play only as guests of county residents.)

Season Permits for county residents, \$25.00

Short season tickets from September 15th to December 31st, \$10.00

Golf lessons: 6 Lessons for \$12.50

In Section B, K. B. Raymond of Minneapolis urged that recreation departments conducting municipal golf courses keep the courses in the finest possible playing condition and insure fair play for everyone. Minneapolis has four municipal courses which have not cost the city a penny, in some instances private corporations and groups providing the land under satisfactory arrangements for payment over a long period. The fees charged are paying for buildings and upkeep. Mr. Raymond told of some of the rules in force: Players wishing to make reservations to play on Saturdays, Sundays and holidays must appear in person and pay in advance. Non-residents are permitted to play. Children are sometimes allowed to play if the course is not busy.

The question as to the desirability of golf for children disclosed a difference of opinion. A number of executives felt the playing of golf by children, at least under 16 years of age, should be discouraged on the ground that they need more active forms of recreation. Others took the stand that some children do not care to participate in team games and greatly enjoy golf. In some instances, golf is proving a splendid activity for family groups. In St. Paul there is so much interest in golf on the part of children that the Park Department last year provided instruction, charging a fee of 10 cents for one lesson and one game a week. A golf tournament for children was arranged. In the few cities reporting that children are permitted to play, in general no charge is made and the children are not allowed to play on week-ends or holidays. The consensus of opinion seemed to be against the playing of golf by children.

It was suggested by one executive that the great demand for municipal golf courses



Sunset Valley Golf Course—East Park District, Highland Park, Illinois.

may retard the development of other recreation areas. In one city the demand by a group of men for a municipal golf course in a certain section of the city has delayed the playground progress in that district for 10 years.

In both Sections A and B the opinion was expressed that recreation departments must assume a great deal of responsibility for municipal golf courses and must be prepared to administer these courses as well as private courses are conducted.

Sunday Recreation

C. A. Emmons of Bloomfield, New Jersey, who opened the discussion in Section A, reported the findings of a questionnaire sent to a number of cities of less than 50,000 in United States, Canada and Hawaii, asking about the attitudes and policies of the recreation departments in these cities towards Sunday recreation activities. The following questions were asked:

- (1) Are your play centers open Sundays?
- (2) If so, do you supply leadership and programs?
- (3) Are your centers strictly closed? (Are gates and apparatus locked and is there prohibition of all play activities?)
- (4) Is there a local trend towards Sunday operation in your community?
- (5) What is your personal attitude?
- (6) What is the attitude of your board, committee or commission?

The findings were as follows:

38 communities keep centers open on Sundays.

20 communities provide leadership or program, or both.

37 communities keep centers strictly closed.

46 communities note a trend toward Sunday operation

62 executives favor Sunday operation.

20 executives oppose Sunday operation.

48 boards favor Sunday operation.

17 boards oppose Sunday operation.

The result of the analysis of the findings, Mr. Emmons pointed out, showed a majority of executives and boards in favor of the Sunday operation of playgrounds and a growing tendency on the part of the smaller cities in favor of Sunday recreation. The far West led with recreation areas open in 83% of the counties replying.

The discussion of this topic in Section B, led by W. A. Kearns of San Diego, California, showed an even greater tendency in large cities to open public recreation facilities on Sunday.

It was suggested in the general discussion that the opening of the centers on Sunday is a matter which must be handled locally, and a warning was sounded against taking action contrary to the sentiment of the community and proceeding too rapidly. In a number of cities executives are modifying the programs, having a much less highly organized program on Sunday and omitting anything of a spectacular nature. Some executives make a special effort to cooperate with the churches, opening no centers near churches and in a few instances keeping the grounds closed until church services are over. In many cities baseball is a regular Sunday activity, though a few states have laws forbidding Sunday baseball and some cities have prohibitory ordinances.

Large industrial cities in congested areas are under obligation, it was the general feeling, to keep grounds and facilities open under leadership, and the opinion was quite general that such facilities as swimming pools, golf courses, bathing beaches, skating rinks and park properties of various kinds should be open to the public with proper leadership.

Objectives of the Recreation Movement

"The problem of differentiating the objectives of the recreation movement from the objectives of religious, educational and other institutional programs is not so pressing in large cities as in smaller ones," said Dr. William Burdick of Baltimore, Maryland, chairman of Section B, who defined objectives to mean, in the words of Dr. Jesse Williams, "points that we may reach in a fixed time."

W. Duncan Russell of Boston, who led the discussion, pointed out that religion, education and recreation are identical in their remote objectives because all three help the individual attain in the highest degree possible fullness of life. It is in their elementary objectives that a distinction can best be made. Recreation devotes itself to the immediate objective of mental and physical relaxation; education to the acquisition of knowledge which is essential to fullness of life, while religion seeks to meet the need of the individual for spiritual refreshment. Each is the fulfillment of a definite need, but recreation is different from religion and education in that it has stayed within its original province, while religion and education have so broadened that they are distinct from each other only as they retain their original emphasis.

"Is it," Mr. Russell asked, "that recreation has

not advanced enough to meet the need fully, or should recreation take care only of those whom church and school do not touch?"

Institutions, in Mr. Russell's opinion, have as their objectives those of recreation and education and, in some instances, those of religion. Their distinction from the objectives of recreation, education and religion, lies in the fact that their programs are more localized and they deal with the specialized group, one sex, one sect or one particular stratum of society. The most important questions growing out of the difference between the objectives of recreational and institutional programs is how far the recreation movement should follow the lead of institutions in attempting to interpret its objectives in terms of character-building, prevention of delinquency, health and safety. "Are not these mere by-products of the recreation movement common to education and religion as well as recreation, and should not our interpretation of recreation be in terms of its fundamental objectives, the fulfillment of the need of the individual for whatever we may feel is recreation's exclusive field?"

Mr. Russell's definition led to a discussion of terminology. Difficulty always arises, one executive pointed out, from the use of the same word to cover the activities of both children and adults, since the needs and motives of the two groups are so different. Dr. Burdick questioned whether a boy on a playfield was there for relaxation and felt there should be a definition of play for various age groups which would bring out the differences. He referred to the theory of play advanced by G. T. W. Patrick that adult play is recreational; the adult is re-creating for tomorrow, the child is creating for today. The motives and needs for play activities are entirely different in children and adults and there is a distinction even in the play of children. The play of the child is fanciful, imaginative; the play of the adolescent is reality. When a boy throws a ball in the basket he is not acting physiologically in the same way as an adult. There is need for definition which will make plain the difference between the play of children and adolescents and of adults.

Earle A. Pritchard of Niagara Falls, New York, suggested that the definition of any objective and its consequent modification can be explained chronologically. Religion at one time included education. Education altered the objectives of religion, and later physical education and recreation modified and expanded the objectives of

both. The present needs of all three have come out of the character of modern civilization. These felt needs have given rise to tools with which all three great forces work. There should be no objection to religion and education extending their objectives nor should they in turn object to recreation enlarging its scope. In reply to this, Dr. Burdick said that eventually such a relationship might exist but at the present time there is distinct need for the recreation movement to define its own particular objective so as to avoid duplication with the other two forces.

In Section A, Ernst Hermann of Newton, Massachusetts, pointed out that the Y. M. C. A., the Y. W. C. A., civic groups and similar organizations do not have recreation as their chief objective and are not reaching large numbers of people with the programs. The recreation department, whose chief objective is the provision of recreation for large groups, should welcome the work which these organizations are doing for small groups and appreciate any forward-looking leadership. No one of the existing agencies can take the place of a recreation department, and a city which once had a recreation department would feel its loss keenly were it discontinued, even though other existing agencies redoubled their efforts along recreational lines. It is a question of working for the common good of the community, and every contribution made by each agency counts in general betterment.

Handcraft in Recreation Programs

To what extent should handcraft and art be emphasized? Does such emphasis necessarily mean a decrease in the physical play program?

A discussion of these questions was opened in Section B by W. T. Reed of Altoona, Pennsylvania.

"Many leaders fail to see the value of cultural activities, of handcraft, drama, puppetry, story telling, ukulele clubs, glee clubs and similar activities. Children as a rule like these activities if they are presented to them in an interesting manner. Yet we see many playground programs comprised of physical activities alone. Physical activities by themselves do not satisfy. When the child comes to the playground and fails to find activities in which he is interested, it is altogether likely that he will not return to the center.

"We hear so often the slogan, 'a sound body for a sound mind.' Who will be so bold as to define the expression sound mind? All the fitness and all the soundness of mind in the world alone

do not make a life. When we think of a sound body and a sound mind without proper social and moral enrichment, we class it with militarism. I firmly believe that the man with a sound body and a sound mind without an appreciation of some of the finer things which make life worth living is a bitter man. If you do not agree, then the cultural activities are important only to the extent that they provide something temporary for the child to do. If you agree, you do so because you realize that these activities not only help to fashion the child to a better understanding of life but they actually carry over into later life and become a part of his being.

"Most children like to act. This is one of the natural forms of self-expression; it may be through storytelling, through dramatization of a story, through spoken drama or the pageant. Others find expression in puppetry. There are those who say that children do not like storytelling. A good storyteller never has this experience. Do you have a senior or adult story hour? We had such an hour at one of our playgrounds this summer which proved that age has little to do with interest in good story telling. From 25 to 40 young people and older ones, too, reported every evening for this form of recreation.

"Each playground should have a dramatic club if the desires of the children are to be met, and this means proving to the leaders on the playgrounds that such a plan is possible; they are very likely to say it cannot be done.

"Puppetry as a form of drama is growing as a playground activity by leaps and bounds. It is much harder to interest playground leaders in puppetry than it is the children. If a leader has not had any experience in making or operating a puppet, try to interest her and teach her how it is done. Before introducing puppetry on the playground, have an experienced puppeteer give a demonstration. Puppetry offers many avenues of expression. It differs from dramatics in that it offers much that is within the grasp and power of expression of the average child. He can make the character and its costumes and control its stage actions. He can build a stage, make the stage furnishings, paint the scenes, arrange the lighting, and can speak the part if he wishes. He can also write an original play and produce it. He can make use of records and synchronize

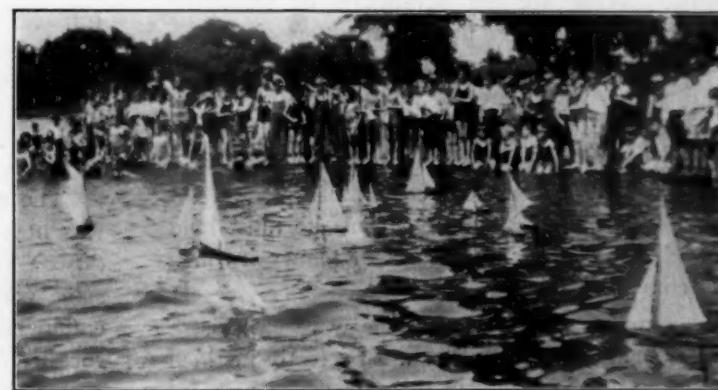
the actions of his inanimate characters with the records.

"Music with its rhythm is the very soul of the life of a child and certainly has a place on the playground program. The city of Altoona this past summer for the first time had three harmonica bands, three orchestras, six or seven ukulele clubs, a young men's chorus of 20 members, a children's chorus of 95, a young women's chorus of 28, besides more than 20 community sing programs. And music of course carries over into adult life.

"It is not necessary to say much about soap carving, clay modeling, toy making and other forms of handcraft. All one needs do is to watch a group of children making baskets, airplanes, boats or stuffed dolls, to see whether or not it is worth while.

"The question comes to you—are these activities important? Should they be emphasized more than we have stressed them? And, finally, do they necessarily take away from the physical play program and if so, is it desirable that they do so?"

The consensus of opinion in the discussion which followed was that the inclusion of cultural activities means the enrichment of the program, increased participation and an extension of the time spent by each child on the playground. There was a difference of opinion as to whether or not it would mean a decrease in the physical play program. The question was raised as to whether girls on playgrounds are more interested in physical or cultural play. One worker expressed the opinion that the 40 to 60 per cent participation of girls in physical activities as compared with boys is due mainly to the fact that physical play programs for girls have never been inclusive enough. John Kieffer, of Philadelphia,



Courtesy Somerville, Mass., Recreation Commission

Pennsylvania, felt there were more fundamental reasons involved. It has been his experience that even with the extension and enrichment of the athletic program, girls are still more directly interested in handcraft and cultural activities.

It was suggested that recreation workers in their selection of handcraft activities for boys choose only those of a standard which boys will not consider beneath their dignity. These activities must be real "he-man" projects.

In Section A, Arthur E. Genter, of Pontiac, Michigan, advocated the inclusion of more art activities in the program on the ground that they can draw a larger group into action, they develop highly desirable interests, reach children who will not come to the playground merely for physical activities, and help educate the community to the fact that recreation means something more than a game of ball. There was general agreement in this section, as in Section B, that more time should be spent on handcraft and art projects but that it should not be more than a "reasonable" amount of time. The program must be balanced.

The Recreation Executive and Local Organizations

Discussion of the question as to the extent to which an executive should go in aligning himself with civic clubs, organizations and movements, was opened in Section B by C. B. Root, of Wilmington, Delaware, who classified local groups into service clubs, civic clubs, and welfare groups. Mr. Root outlined some of the problems involved in assuming membership in groups of this type. "Should an executive seek membership or should he wait until the club asks him to become a member? What should be the motive in joining? Should it be service to the club, broader acquaintance or the hope of interesting the club in his work? What are the advantages of belonging to a club? Are there any disadvantages? After becoming a member, what is the best method of getting the club interested in the local recreation movement? If a worker joins a club, does he not have a definite responsibility to that organization? To be a good member he must be good for something, and that usually means he must hold himself in readiness to do some of the work which the club undertakes."

A number of varied opinions were expressed. One executive felt a worker was perfectly justified in seeking membership in the club which was doing the best work for the city. Another felt a

recreation executive should not join a service or luncheon club because such membership might make it difficult to secure the support of other service clubs. He should, however, become affiliated with a welfare group. An executive cannot belong to every group and it is necessary for him to choose the one which has the most value to him. One executive expressed the opinion that a worker should feel free to join any civic club or luncheon club he desired for the mere pleasure of belonging and that he should avoid joining a welfare organization if he did not wish to become involved in petty politics.

Very definite differences of opinion were expressed on this subject in Section A. Guy L. Shipps, of Midland, Michigan, who opened the discussion, felt that it was good for a recreation executive to be recognized as a member of the Lions Club or similar group. It showed that he was definitely a member of the community. He could still help the Rotarians and work with other organizations. Someone suggested that if he were well liked, his affiliation would not injure the work; members of other luncheon clubs would "raze" him about his membership in the Lions Club and use his ability for their groups. If, on the other hand, he were not popular or of the type which accepts "kidding" goodnaturedly, it would be a different matter.

One executive stated he would resign if he felt he could not join a particular group. Another said he was associated with forty different organizations or committees. Much doubt was expressed by some of the executives as to whether a man with so many affiliations, even though many of them meant no work, could do his own job satisfactorily!

The statement was made by an executive that he was associated with fifteen groups, all definitely dealing with recreation, and he could not have refused to serve on any of them. Moreover, it would have meant a loss to his own work had he not kept closely in touch with these various projects.

"The need of competent recreation leadership was never so important as during a time of industrial depression. Opportunities for wholesome play will help to relieve the strain of unemployment, both for the man out of work and for his family."—Clarence E. Brewer, Commissioner of Recreation, Detroit, in *The American City*.

January Parties

The hostess who is lucky enough to possess a fireplace can entertain her guests with a hearth-stone party. Mental games can be used during the early part of the evening, such as "Twenty Questions" and various others. For a more active game "Do This, Do That" could be modified to suit the occasion. A Christmas story could be told and a musical number or two given. For refreshments corn may be popped and marshmallows and chestnuts roasted.

A Few Games for January Parties

The Game of Months. One of the players is appointed to be Father Time. He appoints the other months beginning with January and proceeding through the year, giving each player a month. Everyone is then lined up in front of Father Time, who throws a ball toward the line, at the same time calling out the name of some month. The player who has the name of that month must either catch or get possession of the ball before Father Time can count ten. If he is unsuccessful he must take Father Time's place.

The Passing Years. Five candles in holders are marked "1927, 1928, 1929, 1930 and 1931." Each candle has been previously lighted and snuffed so that each player has an equal chance. The candles are passed across a table rather quickly in front of each player who with a lighted candle in his hand tries to light as many of the candles as possible. A record is kept of just what candles each player lights. The figures are added and the high score receives a prize.

Reminiscence Game. Each guest on arrival has a number pinned on him, odd numbers for boys and even numbers for girls. A number of slips are prepared as follows: "Find number 8 and tell her what you did last New Year's Eve." "Tell number 6 your most interesting adventure during the past year." These slips are distributed to the young men and five or ten minutes allowed for conversation. Then similar slips are distributed to the girls.

Lost Time. Cardboard hour-glasses have different amounts of time written on them, such as: one day, thirty seconds, six hours, twenty-five minutes, etc. These are hidden about the room and the leader announces that much time has been lost during the year and a prize will be given to

the team that finds the most time in two minutes. Time is counted according to the amount written on the hour-glass.

Medley March. This march makes a good game for an evening when the majority of the guests are strangers. Couples are formed side by side standing in a circle, and then those on the inside are requested to face about. When the music starts the individuals in both circles start to march forward, thus separating the couples, and the circles moving in opposite directions. When the music stops the marching ceases and each player faces the person nearest him. The players introduce themselves and then listen for orders from the leader. After carrying out instructions the signal to start is again given and the players continue to march in opposite directions. The success of this march depends almost entirely upon the leader's ability in the selection of the things the players are required to do after they introduce themselves. Preceding each command the leader must state which circle is to perform, for example, "Inner circle, skip around your partners." The number of things the players may be called upon to do is almost unlimited.

Call Another. Players are seated in a circle. Beginning with number one all are numbered consecutively until the total is reached. Number one calls some number. Immediately the person called must call another number and that one another until some player misses or fails to answer. The one who misses goes to the foot of the line, all players beyond him move up one, and each one changes his number as he moves toward the head. The object of the game is to get number one seat and stay there.

"Walking is a fine art; there are degrees of proficiency, and we distinguish the professor from the apprentice. The qualifications are endurance, plain clothes, old shoes, an eye for nature, good-humor, vast curiosity, good speech, good silence, and nothing too much. Good observers have the manners of trees and animals, and if they add words, 'tis only when words are better than silence. But a vain talker profanes the river and the forest, and is nothing like so good company as a dog."—*Ralph Waldo Emerson*, in Cabot's "A Memoir of Emerson."

Junior Towns.—Seven Junior Towns were carried on last year on the playgrounds of Glendale, California, each of which met every week with an average attendance of 25. Each city manager met once a week with every department, and there were 31 Junior Town meetings held for an average of 373 children. Prominent civic leaders addressed these gatherings on such subjects as obedience to law, citizenship, safety and fire prevention. Thus Glendale's younger generation is receiving instruction in citizenship responsibility.

Santa Barbara's County Court House.—This beautiful new building, one of the most impressive public buildings in America with its sunken gardens and lawns, is used for many community purposes. The grounds often serve as a stage for plays, pageants and outdoor ceremonies, and the spring and autumn flower shows of Santa Barbara County are held in the building. Old Spanish Days Fiesta, held in August of each year, picturesque pageants portraying the romantic, carefree Spanish days are enacted here. All the city is in gala mood during this three-day celebration.

Play Space for New York's Children.—“Children must be kept off the streets of New York,” states a bulletin of the City Club of New York, which cites a toll of 340 children 16 years of age or under killed by street accidents during the calendar year of 1929. Of this number 263 were children 10 years old or under. The total number of children killed or injured in street accidents mounts to the sum of 13,998, of which 9,623 were under eleven. An appallingly large number of these child accidents, states the bulletin, were not such as might have occurred to any user of the city streets. Between thirty and forty per cent. have occurred while the children were at play, coasting sleds and toy wagons, roller skating in the roadway, running off the sidewalk into the roadway, playing games in the road or careless bicycle riding. The count shows 115 killed while playing in the streets and a total of 4,566 injured or killed. Here again the larger part was composed of children only 10 years old or under.

In the face of these staggering figures comes the welcome news that the Board of Estimate in New York has appropriated \$30,000,000 for the purchase of property for parks and playgrounds in the five boroughs. The plan approved by the Board will provide 40 playgrounds in Manhattan,



Santa Barbara's New County Court House

a 100-acre park in Brooklyn together with 25 or 30 playgrounds, and the 150-acre Ferry Point Park in the Bronx. Richmond will have 1,100 acres of parks and 5 or 10 playgrounds; Queens, 1,200 acres of parks and 5 or 10 play areas. In Manhattan, Bronx and Brooklyn it is no longer possible, except at prohibitive cost, to assemble tracts for large parks, but it is still possible to open playgrounds and this the new plan provides for.

An Abandoned Quarry Made Safe for Adventure.—The Playground Commission of San Francisco in opening its new 3½-acre Douglas play area has demonstrated that even a substance as hard as rock must fall before the play needs of children. When work began on the abandoned quarry site which the Commission took over, there was a semi-circular flat area surrounded on three sides by overhanging rock, according to the October issue of *The American City*. The precipices, which had a maximum height of 120 feet, were reduced to a safe natural slope by breaking down the rocks from the top and permitting them to lie at a safe angle of repose at the base. Approximately 5,000 tons of soil and broken rock were rolled down the face. The rock was covered with two feet or more of loam and about 2,500 trees were planted to beautify the site and break up wind currents, and later to provide mountain trails which will be safe for children to use in climbing to the top. At the present time the playground includes facilities for baseball, basketball and volley ball, and is equipped with play apparatus. A special area has been set aside as a babies' playground.

A Correspondence Course in Aviation.—The Los Angeles Times-Playground Aircraft

League has completed plans to conduct a correspondence course in miniature aircraft building in addition to the 42 classes held every week. This joint project of the *Los Angeles Times* in cooperation with the Department of Playground and Recreation, will extend as far as Honolulu and the Philippines. The theory of flight, nomenclature of airplanes and the building of scale models will be taught through the courses which will be free to any boy or girl wishing to enlist.

An Innovation in Chicago's Lantern Parade.—For the past ten years the Chicago South Park Commissioners have conducted a Lantern Parade. This year, V. K. Brown reports in the September issue of *Parks and Recreation*, there was a change in the method of staging the parade. Instead of asking the children to carry their lanterns and expecting the parks to make them in large numbers in each center, two rowboats were assigned each center, and on the night of the parade the framework and decorations were placed on each of the boats and the event conducted on water. This feature, it was felt, would do away with the possibility of fire which was present when the younger children carried lanterns. In every case the rowboat was manned by one of the lifeguards from the swimming pools and not more than two individuals were in each boat. This plan permitted possibilities in special costuming not considered safe in the past when the lanterns were carried by hand. The passengers this year had ukuleles, mandolins, harmonicas or some other musical instruments. Along with the lanterns the centers used their Christmas tree decorations, tinsels and various other things such as a specially prepared metallic surfaced paper which caught the light and presented a glittering appearance on the water.

Classes in Art for Teachers and Children.—The Westchester workshop, maintained by the Westchester County Recreation Commission, has organized a special class for art teachers which is being held each week for 15 weeks. The class is conducted by Mrs. Florence Cane, lecturer of art at Teachers College and author of many books and articles on art. A demonstration class of children from 6 to 14 years of age is taught on the same day, and their class period of two hours overlaps that of the teachers' class by half an hour in order that the teachers may observe Mrs. Cane's methods with children. Children will be taught creative painting. The course for adults is

intended for teachers who desire to develop in themselves and in their pupils a fuller use of their powers to draw and paint with better technique and greater originality.

A class in cartoon drawing is one of the latest activities of the Workshop. The class, which will meet weekly, will cover a period of 15 weeks. A fee of \$1 per lesson will be charged.

Planning Their Own Pageant.—Indians on the Bad River Reservation near Ashland, Wisconsin, according to an Associated Press note, celebrated the Treaty of 1854 which gave them the reservation lands, by presenting a pageant on September 27th and 28th. It was an all-Indian pageant—written, directed and presented by descendants of the Indian chiefs who signed the treaty.

Village Colleges.—A plan for village colleges, centers serving the educational and recreational needs of neighboring communities, has received endorsement in England, according to an article in an issue of a labor bulletin distributed by the Department of Labor. An attempt will be made to coordinate in these centers all the rural educational services of the county council such as rural primary and adult education, agricultural demonstrations and instruction, public health service, library service and outdoor recreation facilities. Voluntary organizations such as women's institutes, boy scouts and girl scouts, will make use of these centers and the playing fields will be available for local athletic clubs. The basic idea of the plan is that the individual village is too small to support the social and recreational facilities it needs, but that the growth of transportation service has made it possible for a group of small communities to cooperate in providing a center. A village college at Sawston, opened in October, will serve the surrounding area of six villages. The building will include a hall seating about 400, a domestic science block and a workshop and laboratories. It will be available for concerts, cinema entertainments and in the evenings and during holidays for social gatherings. Nine rooms are provided for public health service, and there will be a library, a reading room, school gardens, demonstration plots and a 6-acre recreation ground. The cost has been about £16,000.

Playground Library in Dalton.—Last summer the Dalton, Massachusetts, playgrounds had a circulating library where many contributed and

loaned books. The children were not allowed to take the books from the grounds, but many a boy and girl were to be seen on the playgrounds enjoying reading during the heat of the day.

Our Right to Beauty.—Great Britain, according to information received from Sir Lawrence Chubb of the Scapa Society, has gone much further than the United States in eliminating billboard announcements and safeguarding our right to enjoy nature. According to an act passed in 1907, known as the *Advertisements Regulation Act*, any local authority may make by-laws "for regulating, restricting or preventing the exhibition of advertisements in such places and in such manner or by such means, as to affect injuriously the amenities of a public park or pleasure promenade, or to disfigure the natural beauty of a landscape."

In 1925 the law was amended as follows: "The powers of a local authority shall include powers to make by-laws for regulating, restricting or preventing within their district or any part thereof the exhibition of advertisements so as to disfigure or injuriously affect—

- (a) the view of rural scenery from a highway or railway, or from any public place or water; or
- (b) the amenities of any village within the district of a rural district council; or
- (c) the amenities of any historic or public building or monument or of any place frequented by the public solely or chiefly on account of its beauty or historic interest."

Oneida Enlarges Its Program.—As a result of the greatly increased attendance last summer at the Oneida, New York, playgrounds, extensive plans are being made by the Park and Playground Commission for the improvement of all parks and playgrounds. The attendance over a period of ten weeks was nearly triple that of last year. Last summer convertible tables suitable for handcraft and for the use of the achievement clubs were installed on all playgrounds. These could be changed to park benches with very little alteration. All fields were equipped with croquet sets, volley balls, baseballs and tether balls, and a clock golf set was installed at one of the parks.

\$50,000 for Recreation.—Manchester, New Hampshire, has set aside \$50,000 of a bond issue for civic needs for the purchase of Dorrs pond

area, the old driving park, and for the conversion of city farm into park property, including possibly a golf course. The city attorney and the Mayor's committee are conducting the necessary preliminary work and are negotiating with the Amoskeag Company for certain properties.

Reading's New Recreation Center.—On October 15th the Tyson-Schoener Recreation Center was opened by the Reading, Pennsylvania, Recreation Department. Prior to this date, cards had been distributed on which activities were listed and all interested were asked to enroll on the back of the card for the activities desired, the Department being prepared to conduct a class if twelve individuals requested a specific activity. The program at the center will include athletic activities such as wrestling, boxing, gymnastics, basketball, quoits and shuffleboard, quiet games, harmonica bands, ukulele clubs and glee clubs, dramatics, social activities, dancing, hiking, and a camera club. There will be a reading room with books, magazines and newspapers in English, Polish, Slavish and Italian.

At the Torrington Community House.—The program of the Community House directed by the Recreation Department of Torrington, Connecticut, began on October 20th. An interesting list of activities has been offered girls in classes in handcraft, home decoration, sewing, a supper club, games, hiking and dancing. The Torrington Girls Club, the Business and Professional Women's Club and the Scout troops, of which there are eight, hold their meetings at the Community House. The assistant to the director of the Recreation Department serves as Scout leader. Contract bridge is one of the activities of the Community House, a charge of 25 cents being made for instruction.

Parents' Night With the Boys' Band.—An effective means of enlisting parental interest in a community recreation activity for boys was recently employed by the Los Angeles Playground and Recreation Department, when a "parents' night" was held for the Playground Boys' Band. This organization of 64 boys, which has won widespread fame by numerous public appearances, including the serenading of two Presidents, invited their mothers and fathers to a "party" at the Exposition playground clubhouse. After listening to a concert presented by the band, the

audience took part in community singing and a reception. The get-together proved to be an excellent method of securing the parents' co-operation with the activities of the band, and at the same time had a beneficial effect upon the morale of the organization. The event proved so interesting to those attending that other "parents' nights" are expected to follow at regular intervals.

Motion Pictures for Children.—The Dalton, Massachusetts, Community House has instituted the plan of presenting at the Community House carefully selected programs of motion pictures for children. The programs are given on Friday evenings and Saturday mornings, and a small charge is made. Any surplus over expenses is used for the music program of the Community House.

A Hotel Provides for Children's Play.—The new 38-story Hotel St. Moritz on Central Park West, New York City, has made special provision for families with children in the form of a large playroom, a Punch and Judy Show and motion picture equipment. The children will also have a garage for their playthings, and plans for an outdoor play space are being made.

Child Labor Day.—Child Labor Day will be observed during the last week-end of January, 1931. Individuals or organizations desiring posters and leaflets for distribution and suggested programs for use in church organizations, schools and clubs, may secure them free of charge from the National Child Labor Committee, 215 Fourth Avenue, New York City.

The Seminar in the Caribbean.—The Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City, announces the first annual session of the Seminar in the Caribbean designed to further mutual understanding and appreciation between the people of the United States and those of the Caribbean. Members of the Seminar will sail from New York on February 14, 1931, returning on March 4th. Further information may be secured from Hubert C. Herring, Committee on Cultural Relations with Latin America.

The Largest Budget Ever!—Troy, New York, has this year appropriated \$46,365 to the Recreation Department, a much larger sum than has ever before been allotted.

Magazines and Pamphlets

Recently received containing articles of interest to the Recreation Worker

MAGAZINES

THE JOURNAL OF HEALTH AND PHYSICAL EDUCATION, October 1930.

The New Physical Education in Germany, by Frederick H. Wohlers

A Four Year Program for High Schools, by Louis Kulchinski

Theory and Practice in Folk Dancing

Tag Football, by Frank Crosier

PARKS AND RECREATION, October 1930

"Playland" and the Traffic Parkways

Chalet at Glenwood, by Walter C. Swanson

Riley Memorial Park Swimming Pool, by Wesley Bintz

Amusement Parks and the Recreation Idea

The 16 M M Camera and Projector and Its Place in a Park and Recreation Department, by K. B. Raymond

Increased Recreation Facilities for St. Louis

PARKS AND RECREATION, November 1930

Park Economy, by Charles J. Renner

Minneapolis Winter Sports Play Week, by K. B. Raymond

Florida City Conducts Big Recreation Program, by John Lodwick

Summer Activities in the School Playgrounds Bureau of Recreation, Chicago, by Herman Fischer

Minneapolis Girls' Municipal Bowling, by Loretto H. Galvin

THE RESEARCH QUARTERLY OF THE A. P. E. A., October 1930

A Laboratory for Research in Athletics, by Coleman R. Griffith

Character Building Through Physical Education, by C. H. McCloy

Bibliography for 1929, Compiled by G. B. Afeck

THE AMERICAN CITY, October 1930

Methods of Financing Playgrounds and Recreation Facilities

The Old Swimming Hole Turns Modern in the Interest of Sanitation, by Wesley Bintz.

A National Occasion for Merrymaking

The Clarion Park Municipal Swimming Pool, an Outstanding Park Development, by John W. Miller

Lighting Three Miniature Golf Courses in a Public Seaside Park

Safe Play in an Abandoned Quarry—San Francisco

LANDSCAPE ARCHITECTURE, October 1930

Kern River Park in the San Joaquin Valley, by Howard Gilkey

Notes on Stone Pavements for Entrance Courts and Driveways, by Albert Taylor

AMERICAN CHILDHOOD, December 1930

Play for the Pre-School Child, by Harriet M. Johnson
Keeping Christmas in the American Town
Plays for Christmas, by Nina B. Lamkin

CHILD WELFARE, December 1930

The Right Toy for the Right Age, by Heluiz Chandler Washburne
The Story Hour for Children, by Charles G. Leland
Christmas Cards, by Francie R. Irwin

PAMPHLETS

PHILADELPHIA—ITS CONTRIBUTIONS—ITS PRESENT—ITS FUTURE

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SCHOOL CORRESPONDENCE PLAN OF THE AMERICAN JUNIOR RED CROSS

CHAPTER ORGANIZATION FOR THE DEVELOPMENT OF THE AMERICAN JUNIOR RED CROSS

THE JUNIOR RED CROSS AND ITS PROGRAM

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ACTIVITIES SUMMARY—BUREAU OF RECREATION, DEPARTMENT OF PUBLIC WELFARE, Philadelphia, 1929-30

SEVENTH ANNUAL REPORT OF MANCHESTER, N. H., PARK, COMMON AND PLAYGROUND COMMISSION, 1929

PUBLIC RECREATION IN THE CITY OF HOUSTON

A Survey by L. H. Weir
Published by the Houston Recreation Department

AN EXPERIMENTAL INVESTIGATION OF SOCIAL BEHAVIOR PATTERNS IN YOUNG CHILDREN, by Esther Van Cleave Berne, Ph.D.

University of Iowa Studies, Vol. IV, No. 3
Published by the University of Iowa

CITY PLAN ACT, STATE OF NEW YORK

CATALOGUE OF THE ALL STEEL EQUIPMENT CO., INC., Aurora, Illinois

PUBLICATIONS AVAILABLE SEPT. 1930, OFFICE OF EDUCATION

United States Department of the Interior

SCHOOLS AND CLASSES FOR DELICATE CHILDREN, by James Frederick Rogers, M.D.

Office of Education, United States Department of the Interior, 20c.

REPORT OF THE FOREST SERVICE OF THE UNITED STATES DEPARTMENT OF AGRICULTURE FOR THE YEAR ENDING JUNE 30, 1930

Recreation in Times of Unemployment

"Times of unemployment are the test of a city's recreation program no less than of its other relief facilities. For there is on the city during such periods not only a burden of hunger and homelessness; there is also a burden of wasted time. These empty hours which cannot be filled with work because there is none to be had, cannot be occupied with the usual forms of recreation, because of lack of money.

"Recreation is a luxury to many people, something to be paid for on receipt. When they were making money and wanted recreation, they paid to sit down and let themselves be amused for an hour or two of the leisure time that was so precious. Now that all time is leisure, they have no money to pay for their amusement and they are helpless for ideas of recreation.

"If this enforced leisure is not to be wasted utterly, public facilities must bear the brunt of the recreation of the unemployed. Some lives are more destitute of amusement than they are of the other necessities of living. They have nothing to do with their time but sit and contemplate their surroundings and grow bitter because of the hard times.

"If these people will take advantage of their opportunity to build something real out of their enforced leisure time, they can do so in community centers, clubs, churches, settlements, playgrounds, and all other organizations conducting recreation programs. For after all it is very nearly as essential that we have something to do as that we eat and sleep, particularly when our eating and sleeping are precarious.

"It is in such periods, too, that we learn to reevaluate our ideas of recreation. We realize, whether we are forced to fall back on 'simple' recreation activities because of economic pressure or whether we choose them because we like them, that the forms of recreation which we may once have considered ordinary and quite dull are after all the rebuilding and stimulating ones. We discover that there is a challenge to our vitality in crisp, long jaunts with the Hiking Club, in brisk workouts with a community center gym class.

"There is opportunity in the five recreation centers conducted by the Recreation Division of your city for active physical exercise such as gym classes for men and women, showers, basketball, wrestling, dancing, boxing and volley ball. There

is a chance for self-expression that is as vital, if less strenuous, in dramatics, music, handcraft, story hour and quiet games. For those who do not desire to take part in any of these activities, basketball games and entertainment are offered to spectators in the following schools and recreation centers: Manual, Western Jr., Highland Jr., Shawnee Jr., Highland Park and Thruston Square.

"Out of this vigorous use of our leisure, whether it be enforced or otherwise, we may learn to live—actively, richly, fully. Go to your community center and see what it has to offer you."

From *Municipal Recreation*, December, 1930, published by the Division of Recreation of the Department of Welfare, Louisville, Kentucky.

Frederick Lyman Geddes

Frederick Lyman Geddes, an Honorary Member of the National Recreation Association, was one of the staunchest friends the Association has ever had. For a period of thirteen years he gave generously of his time and thought, serving as the Toledo sponsor of the Association's work until late last year when failing eyesight caused him regrettfully to withdraw from this activity.

Within a month of his eightieth birthday, Mr. Geddes passed away on October 9, 1930. He is



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mourned not alone by friends of the national recreation movement nor by the city of Toledo where most of his life's work was done, but by good friends all over the world.

He was a pioneer in the glass industry and an internationally known lawyer of rare ability. Although concerned always with large and important affairs, he had an unusual capacity for keeping himself informed on the most minute detail of any work in hand. He had great enthusiasm for the national recreation movement and seemed to enjoy thoroughly his sponsorship of the Association in Toledo. He enlisted the interest and faithful support of many people for the national work. His kindly spirit, gentle nature, and devotion to his family were evident to all who had the slightest contact with him.

Mrs. Geddes and her family of four children and six grandchildren may well be proud of the splendid unselfish service Mr. Geddes has so quietly and so well performed for the recreation movement in America from year to year, and the Association is grateful for the privilege of having counted him as one of its friends.

Recreation and Living

(Continued from page 535)

tell you what we *do* need. We need whole continents for our spirit. We need whole worlds in which our minds can roll.

Do you know what we need for real living? We need beauty and knowledge and ideals. We need books and pictures and music. We need

song and dance and games. We need travel and adventure and romance. We need friends and companionship and the exchange of minds—mind touching mind, and soul enkindling soul. We need contacts with all that has been said and achieved through the cycles of time by the aristocrats of the human mind and hand and soul. We need, above all, health and well-being.

That is our real world. That is our inner world. And that world, my friends, we can fashion, ourselves, largely in our leisure hours.

Character Values of Play

(Continued from page 540)

striving to the utmost, but with that mobilization of effort governed by a chivalrous regard for the opponent and for the rules of the game.

I have no sympathy with the notion that boy or man should play a game in a half-hearted spirit. A sportsman, in my judgment, is one who gives his best and who intends to give his best to whatever cause he espouses, or remain outside. But it is precisely when competition becomes most keen that sport most needs guidance and supervision, that the player may be taught by every agency and method that defeat in the game is nothing as compared with that inner defeat of sportsmanship that stoops to unfair play, contempt of an opponent or an official, brutality of act or bearing, and all that is an offense to chivalry of spirit.

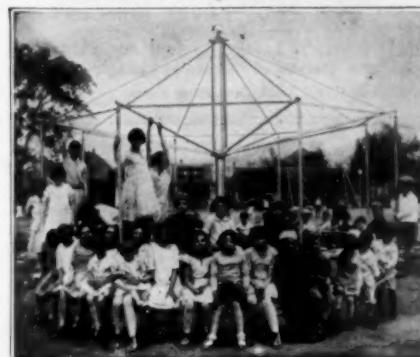
I would have our boys and girls taught the lesson of the amateur standard in a day when it sometimes seems that everything in life is tagged with a price-mark—the lesson that to the sportsman the competition is the joy, the victory is its reward and that a man who sells himself has little left.

I would have our boys and girls learn to endure victory and endure defeat. I would have them learn that life will require, in later years and in more important issues, that they win with magnanimity and lose, if defeat comes, with dignity and courage. I would have them learn to strive to the utmost in a cause without descent to personal bitterness or vindictiveness.

I would have them learn the privilege of striving, shoulder to shoulder, with others, with a sinking of self in a corporate purpose. I would have them learn the joy of clean living at one's highest pitch of zest and enthusiasm. I would have them learn the lesson of discipline and of

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self-discipline by the long and arduous road that leads to excellence in sport as it leads to any other excellence in life. I would have them learn to admire excellence for its own sake, whether it be their own or that of an opponent.

I would have them learn the love of a democratic comradeship that comes from devotion with other men and other women to a common cause in a fair field, with no favoritism, where he is

the better man and she is the better woman who proves it.

Brief Impressions of the Congress

(Continued from page 545)

sion which brought out the importance of recreation as compared with other phases of government. (9) The influence and strength of the organization behind the Congress.

Virgil Dahl, director of recreation activities, Los Angeles County, citing "High Spots of the National Recreation Congress," made the statement that the meeting was a real national recreation congress represented not only by professional recreationalists but by social workers in every field, philanthropists and lay people interested in recreation.

Dr. George J. Fisher, of the Boy Scouts of America, in the November issue of *The Scout Executive*, said: "I was deeply impressed with the type of people who were present at the Recreation Congress at Atlantic City and the degree to which this agency and the scout movement are related in their service to the youth of America, for their program reaches from the drama to nature study, and from games and plays to music and singing."

Music and Drama at Congress

(Continued from page 555)

vice of the National Recreation Association, and *Bless Our Home*, were in the nature of a demonstration and proved exceedingly helpful in showing the recreation workers present how valuable such plays may be in discovering ability in a group before casting characters for a long play. The presentation also demonstrated the value of the use of very short plays for informal club programs, for in presenting these plays little rehearsing is necessary, one rehearsal before the performance usually being sufficient.

The exhibit of the Community Drama Service of the N. R. A. this year created unusual interest and attracted many delegates. A specially prepared curtain of fireproof sateen back of the booth on which light was thrown all day and during the evening from inexpensive lighting apparatus, made an effective background for the exhibit and demonstrated the beautiful effect that can be secured through draperies and lighting at little cost.

Book Reviews

THIS HAPPENED TO ME. Helen Ferris. E. P. Dutton and Company, Inc., New York. \$2.50.

This book of stories of real girls as told to Helen Ferris should find a place for itself in the playground library, in the school and in the home. The stories describe girls of all kinds. There is the girl who cannot think of what to say at a party, the girl whose brothers make fun of the boys who come to see her, the girl who has an older sister who bosses her around. These girls all found a way out for themselves and interesting stories are the result.

PRINCIPLES OF WOMEN'S ATHLETICS. Florence A. Somers. A. S. Barnes and Company, New York. \$1.60.

By means of extensive reading and discriminating analysis, Miss Somers has attempted to discover whether there are scientific truths upon which to base the assumptions constantly made concerning conduct in standards of girls' athletic activities. As a basis for discussion of the principles involved in any program of athletics for girls, Miss Somers has first stated four objectives—(1) The provision of the opportunity for every girl to obtain the development inherent in athletic activities; (2) The continuation of the play activities of childhood in the more suitable advanced games and sports of the adolescent girl and mature woman; (3) The acquiring by the individual of a love for activity and a desire for outdoor recreation which will continue throughout life; and (4) An opportunity for the adequate social development of the individual through group relationships. Fundamental factors bearing on the problem are discussed from four points of view—biological, physiological, sociological and psychological. And here an impressive array of facts has been brought together. In a chapter entitled *Trends in the Athletic Participation and Competition of Girls and Women*, developments are surveyed briefly from early times to the present. The section of the book dealing with statements of principles—comments and explanations—is of special interest and value.

Miss Somers points out the great need for further study in the field, but sounds a note of warning. "Great care must be taken that, while engaged in scientific study of the problems involved in athletics, the actual conduct and participation in athletics shall be kept free from a too microscopic attitude. The elements of joy, sociability and freedom are those which the girl herself should sense." "The solution of the problem," says Miss Somers in her concluding chapter, "seems to rest in the proper teaching and organization of athletic activities during the early school years; with the selection of the right activities to meet the needs and interests of girls and women; and the development of attitudes and ideals in the school girl which shall lead to her enthusiastic self-direction and leadership of the activities in the future."

OFFICIAL BASKETBALL GUIDE FOR WOMEN AND GIRLS 1930-31. Spalding's Athletic Library, No. 17R. \$2.50.

The revised official rules as adopted by the National Section on Women's Athletics of the American Physical Education Association will be found in this booklet. In addition to the rules and their interpretation and to a number of articles, information is given women who wish to become registered officials. Suggestions are also offered for organizing a local board of women's basketball officials.

FIELD HOCKEY FOR COACHES AND PLAYERS. Hilda V. Burr. A. S. Barnes and Company, New York. \$2.00.

Such practical matters as equipment, technique, plays of various kinds, and team selection are discussed in this book. There are hints to coaches and to umpires and "do's and don'ts" for players. Almost fifty photographs and diagrams add to the usefulness of the book.

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OFFICIAL FIELD HOCKEY GUIDE—1930. Spalding's Athletic Library, No. 38R. \$25.

This booklet contains the official rules of the American Physical Education Association and the United States Field Hockey Association for hockey for women. In addition to the rules, a number of articles appear in the booklet which contains a goodly number of illustrations.

SOCER GUIDES. Spalding's Athletic Library. No. 108R and No. 116R. \$25 each.

The *Official Intercollegiate Soccer Guide 1930-31* and the *Official Soccer Guide for Women* of the National Section on Women's Athletics of the American Physical Education Association are ready for distribution. The *Official Soccer Guide for Women* also contains rules for speedball for women and field ball.

OFFICIAL 1931 INTERCOLLEGiate SWIMMING GUIDE. National Collegiate Athletic Association Spalding's Athletic Library. No. 91R. \$25.

All-America collegiate and scholastic selections, records and reviews appear in this new handbook as well as the National Collegiate Athletic Association's official rules for swimming, fancy diving, intercollegiate water polo, and international or soccer water polo.

POTTERY. The July, 1930 issue of *Neighborhood*, a Settlement Quarterly, is devoted to a discussion of pottery, and a number of excellent illustrations show the splendid progress made in some of the settlements in this form of handcraft. The articles include *Why Pottery*; *The Greenwich House Pottery*; *Building a Pottery within a Settlement*; *Educational Value of Pottery in a Settlement*; *Children and Clay*, and *Equipping a Pottery Department*. Copies of the *Neighborhood* may be secured from Mr. A. J. Kennedy, 184 Eldridge Street, New York. The price of a year's subscription to *Neighborhood* is \$2.00.

LIBRARY OF THE SEVEN CRAFTS. The Camp Fire Outfitting Company, New York City, is issuing a series of attractive paper covered books which many recreation workers will be interested in securing. One of these, *Leathercraft—Beading* (\$.50) has been adapted by Helen Biggart from *The Hand Book of Craft Work in Leather* by Lester Griswold. Detailed suggestions are given for making many articles and there are many illustrations showing various processes. Another booklet in the library, entitled *Block Printing and Stenciling* (\$.35) was prepared by Robert Bruce Inverarity.

This booklet is most attractively illustrated and is full of interesting suggestions ranging from simple borders to the intricate printing of three color printing wood blocks.

ASSEMBLIES FOR JUNIOR AND SENIOR HIGH SCHOOLS. Eileen H. Galvin and M. Eugenia Walker. Professional and Technical Press, New York. \$3.25.

The authors, who have had long experience in this field, have not only presented the philosophy of the subject but have particularly emphasized the presentation of practical material for assembly programs. The book contains material which cannot fail to be of value to extracurricular workers, and suggestions and methods of developing programs which will arouse interest in the leading studies of the curriculum.

SECOND GENERATION YOUTH—A DISCUSSION OF AMERICAN-BORN CHILDREN OF FOREIGN PARENTAGE. Florence G. Cassidy. The Womans Press, 600 Lexington Avenue, New York. \$.75.

This report of the Commission on First Generation Americans to the Eleventh Annual National Conference of International Institutes, held in Detroit in April, 1930, contains a number of definite suggestions regarding the program which may be briefly summarized. The program, the Commission suggests, should be a developing, changing one, emphasizing beauty within the reach of all and giving the second generation youth a sense of con-



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tinuity and an opportunity for new experiences, recognition and response and for acquiring a certain orientation in American society. The program should be built cooperatively with other agencies and should be supplemented and paralleled by somewhat different programs designed for their parents.

RECREATION OUT-OF-DOORS—KIT 23. The Pocket Recreation Magazine. Edited by Katherine and Lynn Rohrbough. Church Recreation Service, Delaware, Ohio. \$2.25.

The most recent addition to the Recreation Kit is *Kit 23* devoted to recreation out-of-doors and containing suggestions for hikes, treasure hunts, games, set running, stunts, a vesper program and campfire songs. Church Recreation Service announces the publication this fall of *Handy II*, a companion volume to *Handy*, the Blue Book of Social Recreation, now in its twelfth edition. This new book, which will have the same convenient form and arrangement as *Handy*, will contain entirely different material somewhat advanced to appeal to older young people. The price will be \$2.50.

PLAY GAMES AND OTHER PLAY ACTIVITIES. Albert B. Wegener. The Abingdon Press, New York. \$2.00.

The feature which makes this game book different is the original classification of play activities. The author's plan has been to list avocations according to the objective of the aggressor, and this method of listing games according to the fundamental aim or object reveals some strange relatives. The system of classification has resulted in a compactness and brevity of treatment which is rare in game literature. The volume provides a professional nomenclature and gives suggestions for handling new games and modifying old ones.

COMPILED INDEX—LANDSCAPE ARCHITECTURE. Volumes I to XX. Landscape Architecture Publishing Company, Boston, Massachusetts. \$1.00.

The record of the articles published in *Landscape Architecture* from October, 1910 to July, 1930, is impressive. In the list appear again and again the names of leaders in the profession who have gained not only national but international fame for their planning of beautiful cities, parks and buildings. Since 1910, the membership of the American Society of Landscape Architects has grown from 63 to 229. The Society may well be proud of its membership and of the record made in accomplishment and in written material.

SOCIAL DETERMINANTS IN JUVENILE DELINQUENCY. Thomas Earl Sullenger, Ph.D. Douglas Printing Company, Omaha, Nebraska. \$75.

This study, which has grown out of seven years work and observation with juvenile delinquency, presents the results of an analysis of 1,145 cases of juvenile delinquents who appeared before the Juvenile and Domestic Relation Division of the District Court of Omaha from 1922 to 1927. The study seeks to determine as far as possible the social determinants in juvenile delinquency and the causes through which they become effective. Behavior problems were studied in relation to the home, the play group, the school and the neighborhood, and an effort was made to ascertain as far as possible the correlation of juvenile delinquency with outdoor relief. "Only tentative conclusions can be drawn," states Dr. Sullenger, "as the social forces which make for human misconduct are so complex." In the final chapter, entitled *A Community Challenge*, Dr. Sullenger puts the problem squarely up to the community.

"The fact that juvenile delinquency is a product of the community must be faced squarely. The boy who has to use the streets for play is no more unsocial than the community which declines to furnish him with wholesome means of self-expression. No community that ignores its duties to its children should blame youth for shortcomings that might have been easily prevented. Juvenile delinquency in its cause, treatment and results becomes one of the community's greatest moral, social and educa-

tional problems. . . . We conclude then that juvenile delinquency is only adult insufficiency. For every delinquent boy or girl there are two or more adults who have failed to comply with their social responsibility."

A few of the conclusions reached are briefly outlined. Home conditions, physical, mental, moral, social and economic, are causative factors in more than one-half of all cases of delinquency, and most of the delinquency acts are brought to the child's attention during his spare time. Many of the acts are performed in order to get the resources or means by which the child can enjoy its leisure.

Truancy is the beginning of juvenile delinquency of a more serious nature.

The analysis of five culture areas reveals the following determinants in delinquency: Clash between neighborhood cultures, conflict between cultures of the present and former generations, racial conflicts, antagonistic attitude among various immigrant groups, breakdown of spiritual and social institutions, instability and unrest of population, poor housing and physical environmental conditions, poverty and its accompanying disastrous forces and the lack of proper recreational facilities under wholesome leadership. Street trades are not determinants of juvenile delinquency in themselves, but the conditions under which the child works are the sources of danger.

Newspaper publicity of juvenile and adult crimes which suggest to immature minds elements of procedure and technique of crimes, is harmful and is no doubt a determinant in many of the juvenile delinquency acts.

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In this report of the health demonstration made by The Commonwealth Fund in Clarke County and Athens, Georgia, it is significant that one of the staff conducting the work was a physical educator. The emphasis of this worker was on play and recreation rather than formal physical education. A 5-hour school session in Athens was broken by three 15-minute periods of physical activity. One of these during the demonstration was devoted to physical education as such and the other two to free play.

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